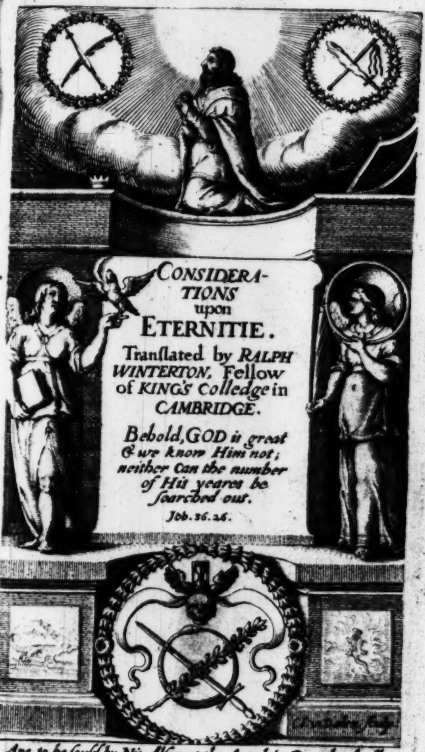


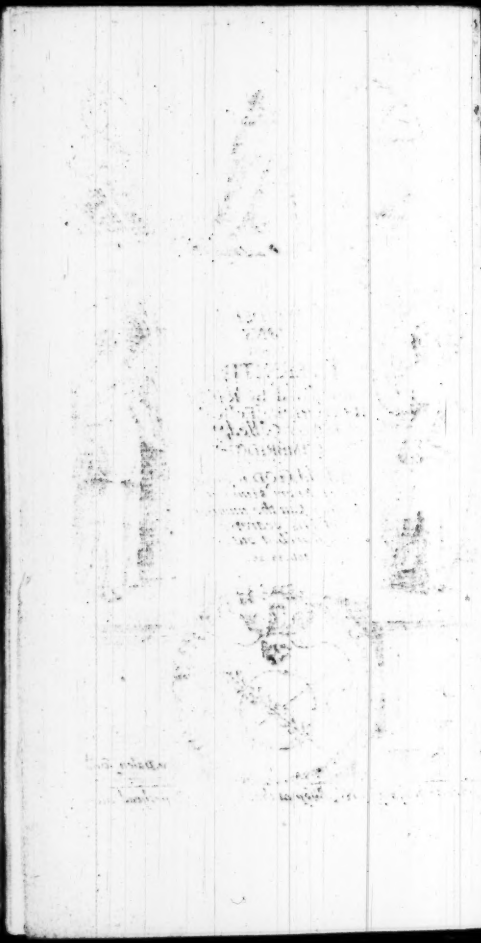
CONSIDERATIONS upon ETERNITIE.

Translated by RALPH WINTERTON, Fellow of KING'S Colledge in CAMBRIDGE.

Behold, GOD is great & we know Him not; neither can the number of His yeares be searched out.

Job. 36. 26.

Are to be sould by Ni: Alsop at the Angel in Popeshead alley



THE CONSIDERATIONS OF *DREXELIVS* Vpon Eternitie.

Translated by RALPH VVINTERTON Fellow of Kings Colledge in CAMBRIDGE.



LONDON,
Printed by *T.C.* for *Nicholas Alsop*, at the signe of the Angel in *Popes-head* Alley. 1632.

57... 1926

TO THE RIGHT WORSHIPFVLL and truly religious Esquier, Mr. *Edward Benlowes* of *Brent-Hall* in *Essex*, *R.W.* wisheth Internall, Externall, and Eternall Happines.

IT was well answered by him, who being asked, *What this Life was*, said thus, *It is nothing else but the Meditation of Death.* If a man should aske me, *What Time is*, I think I might fitly answer thus, *It is nothing else but the Meditation of Eternitie.* Our

Life is but a *Posting unto Death*; and our *Time*, *a short dayes saile unto Eternitie*. In this *Time* of *Life* wee are, as *Pilgrims* and *Strangers*, travelling towards our *celestiall Countrie*: We are as *Sailers*, bound for the *Haven* of *Eternitie*. But we must *run* through many *troubles* before wee can come to our *journeys end*: Wee must *saile* through *salt* and *bitter waters*, and *passe* through the *Gulfe* of *Death*, before we can come to *Land*. There is a Land which is called, *The Land of the living*; and there is a Land which is called *The Land of Honour and Despair*: There is a *two-fold Eternitie*; either of the *Blessed*, or of the *Cursed*: There is a *two-fold Life*, after *Death*; either in *Eternall joyes*, or *Eternall punishments*. It is good therefore in this *short Life*, to thinke upon

that

that Life which never shall have end: It is good whilst we are on the way to thinke upon our *Iourneys end:* It is good in *Time*, whilst we are sailing, to have an eye still upon our *Compasse*, & thinke upon *Eternitie.* To think upon *Eternitie* it is a *Soveraigne Preservative* to keep us from falling into *Sin:* To think upon *Eternall joyes*, it sweetens the *salt* and *bitter waters* of *sorrowes* & *Afflictions:* To think upon *Eternall punishments*, it makes us not to set our hearts upon *Temporall Delights* and *Pleasures: Heaven* is even here on *Earth* in part *enjoyed*, whilst wee *raise* up our *thoughts* to *meditate* upon it. And *Hell* may for ever be *escaped* if by serious and frequent *thoughts* thereof, here in this life, we *descend* into it. Such *thoughts* as these moved *Drexelius* to

write these *CONSIDERATIONS*, and me also to translate them. He wrote upon a *Generall subject*; And every man may challenge *a part* in it. What he wrote, he intended for a publike benefit; And so did I in the translating of it. I hope *He* and *His* shall finde here the worse entertainment, because *He* is a *Stranger*, and come from beyond seas. It is the honour of our Nation, to be kind and courteous unto *Strangers*. He was commended unto mee by a Traveller, a most religious and learned Gentleman (Be not angry with me *Master Benlowes*, if I say, He was as like you as can be in every respect, For indeed he was) bred & brought up in the *Romish Religion*, and sent beyond seas to be confirmed in it, but yet brought home

home againe by divine providence and restored to his *Mother* the *Church of England*, for the *Conversion*, I hope, of many, singled out of all his kindred to be a most *zealous Protestant*, borne to good *Fortunes*, and yet not given to *Pleasures*, wedded to his *Bookes* and *Devotion*, spending what some call idle time in the best companie for the edifying himselfe or others; counting nothing good which hee possesseth but onely that which hee doth good withall; taking more care to lay out his mony for the good of others, than others, in laying up mony for themselves. To conclude, A Gentleman of whom I may most truely say, That his *Conversation* is *in heaven*, his *Discourse* on *things above*, and his *thoughts* upon

Eternitie. Vpon such a mans commendation as this, I could not but take a liking to the party commended, and the more I grew acquainted with him, the more I liked him. It is the counsaile of *Horace*

Tu quem commendes etiam atque etiam aspice: ne mox Incutiant aliena tibi commissa pudorem.

Beleeve mee, *Master Benlowes*, I have had such experience of this party, whom here I commend unto you, that I dare confidently say, If you entertaine him into your service, you shall never repent you of it. *Philip* of *Macedon* appointed one every Morning to salute him with a *Memento* of *Mortalitie*: *Drexlius* his office shall be, if you please, To be your *Remembrancer*, and every Morning

Morning, Noone, and Evening, to round you in the eare with a *Memento* of *Eternitie*. But, I know, That is so often in your thoughts, that you need not any to put you in Remembrance of it. Neither yet do I intend here, though I have a faire occasion, to run over the *Catalogue* of your *Christian Virtues*, specially that paire of Christian twinns, your *Pietie* and *Temperance*, with your *Charity* and *Bounty*. For the first, they that daily converse with you cannot but see how you converse with them. The other payre goe along with you whersoever you goe, and though you desire to hide them, cannot be concealed: in speciall many poore Scholars; *godly* and *devout Ministers* in the *Vniversitie*, and *abroad*, of severall *Colledges*, have

have had a feeling themselves of them, and cannot but make them conspicuous nay palpable to others. These shall praise you in your absence: for my part, I doe not love to praise a man to his face. But if the *living* hold their peace, the *dead* shall rise up and praise you, I meane those *many* and *excellent bookes* together with other *rare monuments* purchased at a great price, which without any sollicitation at all, out of meere affection your bore to Saint *Iohns Colledge* in *Cambridge*, where you were sometimes a *Student*, you have bestowed on their *Librarie*: Their *Librarie*, but the most magnificent work, and *Eternall Monument* of the *Mecænas* of our age, *Iohn Lord Bishop of Lincolne*, the true lover of learning, and Patron of Scholars:

And

And now it appeares, *Maſter Benlowes*, that you have leſſe need of *Drexelius* his ſervice, than before. But howſoever, I pray you, entertaine him: Let him have but the honour to weare your *cognizance*: And both *He* and *I* will put it upon the file of *Thankfull Remembrance*, and regiſter it for a ſingular act of your *Beneficence*. Pardon my boldnes in this: And command mee in what liberall ſervice you pleaſe.

From Kings Coll. Iun. 1632. *Ralph Winterton.*

The Epistle to the Reader.

IF any man more curious in censuring what is done for a common good, rather than studious himself to promote it, should question me for medling in another mans Profession: I might answer him in his owne kind by way of question: As Menedemus *in* Terence *answered* Chremes *finding fault with him*, Tantumne abs re tua est otij tibi Aliena ut cures, eáq; nihil quæ ad te attinent? Hast thou so much leisure as to medle with that, which nothing concernes thee?

But

But to satisfie thee (Courteous Reader) who intendest, I know, with the Bee *to gather* Hony *out of this* Garden *of* Eternitie, *and not* Poyson *with the* Spider: *I hold it fit to acquaint thee with the true occasion that moved mee to translate this Booke. No* Divine *I am indeed, neither yet can I be if I would never so faine: I would I were but worthy the name of a* Physician! *But howsoever, being destinated by the statutes of my private* Colledge *to the studie of* Physicke, *in the first place I thought good to spend some time in* Arithmetick, *as being a necessarie instrument and helpe in my* Profession: *In which I made some progresse, passing from* Numeration, Addition, Subtraction, Multiplication, Division, Reduction, To the Golden Rule, *or* the Rule of Three,

Three, The Rule of Falsehood, The Rules of Proportion, *and* the Rules of Societie, *and the rest. But the knowledge of this cost mee so deare, that I was forced to leave the studie of it: For many nights together I was constrained against my will to practise* Numeration *oftener than I would, telling the Clocke, and could take but little rest. Whereupon I resolved with my selfe to leave the* Arithmetick Schoole, *and so I went unto the* Physick *and* Musick Schooles, *imploring at one and the same time the helpe of* Hippocrates *and the* Muses. *For at that time I turned the first booke of* Hippocrates *his* Aphorismes *into Greeke verses, hoping to procure rest by* Physick *and the* Musick *of* Poeticall Numbers; *by which I found some rest indeed (And therefore since*

since I have well nigh finished at spare houres the other six bookes, which if God permit, may ere long see light.) But though I found some rest, yet I did not sleepe so soundly as at other times. So I left the Temple *of* Hippocrates *and the* Muses, *and betooke my selfe into the* Sanctuarie *to learne of* David *divine* Arithmetick, *which consisteth in the due numbring of the dayes of this short life, by comparing them with the yeares af* Eternitie *And so I fell upon translating this booke of* Eternitie. *And this I found by dayly experience to be the best* Hypnoticon *that ever I used; For it brought mee to my rest better than if I had taken* Diacodion. *Thus I found the old saying true,* Where Philosophy ends there Physick begins, and where Physick ends there Divinitie begins.

begins; *which I interpret thus,* (*as I found it true by experience*) When Philosophie by Accident had done me harme, and Physick could doe me little good, I found perfect help in Divinitie. *And having found so much good by this booke my selfe, I could not be so envious as not impart it unto others for a* Soveraigne Medicine, to *procure quiet sleepe. Neither is it good for that onely, but* (*Farre unlike to other Medicines which are onely good for some one disease, and falling into unskilfull hands oftentime do more harme than good*) *It is a* Medicine *fitting* All Ages, Complexious, Conditions, Places, Parts, Diseases Spirituall and Corporall *whatsoever*: *It is a* Medicine Preservative, Curative, Restaurative: *It is an* Antidote *against the* poyson *of sinne,*

sinne: It is Dictamnum *to drive out the fierie* darts *of* Satan: *It is* Catholicon *to purge out all ill humours: It is better than* Exhilarans Galeni, *to cheare the Heart oppressed with* Melancholie: *It is an* Acopon *for all wearines, an* Anodynon *for all paines, a* Panchreston *Profitable for all things or* Al-good. *This* Panacea, Hearts-ease, All-heal. *It is* a rich Treasurie for *Englishmen*, A storehouse for the diseased; *and* The ready way to long life, *even to blessed* Eternitie. *Let no man now challenge mee for usurping another mans office, or trespassing upon* Divines; *I cannot see but* Divines *and* Physicians *may well agree together: Both are busied about curing of* diseases *either* Spirituall *or* Corporall: *And here is a* Medicine *for both.* Take *it and use it,*

Christian

Christian Reader; And thou shalt find by thine owne experience that it hath all the vertues above mentioned. So I commend thee to the Physician *both of* Body *and* Soule, *and heartily desire thy* Temporall *and* Eternall *Health and welfare.*

From kings Coll. Jun. 1632. *Ralph Winterton.*

TO reach Eternitie our thoughts first climbe
On the successive Hepta'nall Stairs of Time.
And, what is Time? It is by Poets cald,
And by most Painters representeed bald
But Poets and the Painters are too bold.
For Time was never yet a Minute old.
Nor yet God Saturne like nothit deveoure
The issue which it breeds: For every houre
Were then a Murtherer. But while we straine,
And all created nature for to gaine
Time to their inch of Being; in the strife
They quite burne out the Taper of their life.
But what's Eternitie? Good Reader looke,
Not on my verses, but upon this Booke:
Which I doe wish (and yet no harme) may be
To all e'relasting, Stationer but to thee.

Richard Williams.

LOoke on the Glasse of mans Mortalitie:
Behold the Mirrhour of Eternitie.
This Booke is it; therein beholde thy face;
It waxeth old; by Glasse doth run apace.
It is appointed all men once to die;
And after death succeedes Eternitie.
This Life's, no Life, which Time doth comprehend:
But that's, true Life indeed, which knowes no end.
This Booke will teach thee so to live and die,
That thou mayst live unto Eternitie.

Thomas Gouge.

THis Book's a Nautick Chard: which kept in Eye
Doth point at th' Haven of blest Eternitie.
(O blessed Haven:) At which if thou wouldst land,
Let not this Chard depart out of thine hand.

S, I.

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CONSIDERATIONS upon ETERNITIE.

The first Consideration.

What Eternitie is.

Simonides being asked by *Hiero* King of *Sicilie*, *what God was*, desired one day to consider upon it: And after one day past, having not yet found it out, desired yet two dayes more to consider further upon it: And after two dayes, he desired three: And to conclude, at length he had no answer to returne unto the King but this, That the more he thought upon it, the more still he might: For the further hee busied himselfe in the search thereof, the

Cicero. 1. de Nat. Deor.

further he was from finding it. The thing that we are here now to consider upon, is *Eternitie*: And the first question that offers it selfe unto our consideration is, *What Eternitie is.* *Boetius* saith, that it is altogether and at once the entire and perfect possession of a life that never shall have an end. And let no man take it ill, if we say, that it cannot be knowne, and that the more we search into it, the more we lose our selves in the search of it. For how can that be defined which hath no bounds, or limits? If any man urge us further, and desire us to shadow it out at least by some, though obscure, description: Our answer is, That it may easier be done by declaring what it is not, rather than what it is; so doth *Plato* concerning God. *What God is*, saith hee, that I know not: what he is not, that I know. So *Augustine* Bishop of *Hippo* in his sixty fourth Sermon upon the words of our Lord, describeth that true beatitude which is in heaven, by removing from it the very thought of all evill. *We may more* easily finde, saith he, what is not there, than what is.

lib. 5. de Cons.

n Ti-
axo.

In

In heaven there is neither griefe, nor sorrow, nor penurie, nor defect, nor disease, nor death, nor any evill. So may we say concerning *Eternitie*. For whatsoever in this life we eyther see with our eyes, or let in by our other outward senses, that is not *Eternall*. *For the things that are seene*, saith S^t. *Paul*, *are temporall, but the things which are not seene, are Eternall*. Hence every man may say, This my joy, these my pleasures and delights, this treasure, this honour, this stately building, this life of mine, all is *Transitorie*, nothing *Eternall*. A man can point at nothing, which shall not perish and have an end. Indeed the ignorant multitude use to speake after this manner, This structure is for *Eternitie*, this monument is everlasting: And the impatient man is wont to complaine that his paines are without end. But these *Eternities* are very short, and a man may easily in words comprehend them: Say what thou canst of the true *Eternitie*, thou must needes come farre short of it: So saith *Augustine*; *Thou sayest of Eternitie* whatsoever thou wilt: But therefore

2 Cor. 4. 18.

In Psal. 63.

thou sayest whatsoever thou wilt; because thou canst not say all, say what thou wilt: But therefore thou must needs say something, that thou still mayest have something to thinke, which thou canst not say. *Trismegistus* saith, *That the soule* is the *Horizon* of *Time* and *Eternitie*: For, in that it is immortall, it is partaker of *Eternitie*: and, in that it is infused by God into the body, it is partaker of *Time*. But before we proceed any further, for orders sake let us see what men of former times, *Romans*, *Grecians*, *Egyptians*, and others have thought of *Eternitie*. For they acknowledged it for certaine, and represented it divers wayes.

Asclepius.

CHAP. I.

What men of former times have thought of Eternitie, and how they have represented it.

FIrst of all they have represented *Eternitie* by a *Ring*, or a *Circle*, which hath neither beginning nor ending, which is proper onely to *Gods Eter-*

Eternitie. Seeing therefore that God is *Eternall*, and his duration is properly called *Eternitie*, the *Egyptians* vſed to ſignifie *God* by a *Circle*. And the *Perſians* thought they honoured *God* moſt, when going up to the top of the higheſt tower they called him *the Circle of heaven*. And it was a cuſtome amongſt the *Turkes* (as *Pierius* teacheth at large) to cry out every morning from an high tower, *God alwayes was, and alwayes will be*; and then to ſalute their *Mahomet*. The *Saracens* alſo uſed to call *God* a *Circle*. *Mercurius Triſmegiſtus*, whom I named before, the moſt memorable amongſt Philoſophers, (who wrote more bookes than any mortall man beſide, if wee may beleeve *Selecus*, and *Menecens*) ſayd, that God was an intellectuall *Spheere*, whoſe *Centre* is every where, and *Circumference* no where: becauſe Gods Majeſtie, and Immenſitie are terminated no where. For this cauſe the Ancients built unto their Gods, Temples for figure *Round*. So *Numa Pompilius* is ſayd to have conſecrated to *Veſta* a *Round Temple* at *Rome*. So

Augustus Cæsar in the name of *Agrippa* dedicated to all the Gods a *Round Temple*, and called it *Pantheon*. Hereupon *Pythagoras*, to shew *Gods Eternitie*, teached his scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Brissonius* witnesseth) That they which were about to worship God, should turne themselves round. Therefore *God* is, according to the Ancients, a *Circle*, but a *Circle* without a *Peripherie* or *circumference*, whose *Centre* is every where: because God is the beginning and end of all things. Whereupon *Iob* most justly cryes out, *Behold God is great, and we know him not, neither can the number of his yeares bee seached out.* 36.

Againe they have represented *Eternitie* by a *Spheer* and a *Globe*. Therefore *Faustina* the Empresse had mony stampt after this figure and superscription; There was a *Globe*, on which the Empresse sate stretching forth one hand, & holding in the other a *sceptre* with this inscription, ETERNITIE. Hence it was that many of the Ancients

ents thought the world to be *Eternall*, because it was *Round*: whom S. *Basil* answers very fitly, *Let the world be a Circle; but the beginning of the Circle, is the Centre.* *Basil.*

In the third place they have represented *Eternitie* by a *Seate*: by which is signified *Eternall rest*. The *Nasamones*, a certaine people of *Africa*, for the most part did not onely breathe out their last, sitting upon a seate, but also desired to be buried after that Position, as having then attained to *Eternitie*, and a long cessation from all their labours: As in many places at this day Kings and Emperours are found sitting in vaults under earth, in silence and mournfull majestie. And it was usuall with the *Romans* to support with such like the moulten statues of their deceased Emperours, as having then the fruition of *Eternitie*. Some there are, that thus reason with themselves oftentimes: *Behold!* I have beene a long time held and opressed with cares and labours: But now why doe I not take some respite? why doe I not make some pause? why doe I not rest from my labours? I have laboured

boured long enough: let others labour as much as I have done; For my part Ile rest now, and take mine ease. So they set up their seats, and promise unto themselves dayes of rest: But (alas!) they are of no long continuance: They set up their fears, and embrace their eases but neyther in due time nor place. Oh! how truly and devoutly doth that golden booke of the imitation of Christ give us a pull by the eare, in these words, *Dispose* and order all things according to thine owne will, and the lust of thine owne eyes, and yet thou shalt never finde, but thou shalt alwayes suffer one thing or other, either willingly or by constraint, and so thou shalt alwayes finde a Crosse. The whole life of Christ was a Crosse, and Martyrdome: And dost thou seeke rest and pleasure? Therefore we must set up our seate in heaven, and not here: For here amongst so many troubles it can never stand quiet; and though all other things should spare it, yet death at length will overturne it. There is no true rest to bee hoped for but that which is *Eternall*. But if there bee any

empse.
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any rest in this life, this is it, For a man to commit himselfe, and all that is his to the will of God, to put his whole trust and confidence in him, and to account all other things beside, but vaine. So are we taught in *Ecclesiasticus*; *Trust in God, and abide in thy place.* Without this rest of the soule all other things are meere troubles, a meere sea of tempestuous waves, and the very presence of Hell. But I returne to the Ancients. Eccles. 1. 11.

In the fourth place they have represented *Eternitie* by the *Sunne* and the *Moone*. The *Sunne* revives every day, although it seemes every day to dye, and to be buried. It alwayes riseth againe, although every night it sets. The *Moone* also hath her increase after every wane. *Catullus* hath pretty verses to this purpose. Catull. Hendecatyll.

The Sunne *doth set, the* Sunne *doth rise againe:*
The day *doth close, the* day *doth breake againe.*
Once set our Sunne *againe it riseth never:*
Once close our day *of life, it's* night *for ever.*

In Hell there is *Eternall night*, but without sleepe: There they sleepe not, because they slept here, where they

should have watched: there they watch therefore, because here they slept in their sinnes; indeed not long, but longer they would if they could, yea *Eternally*. But it is farre otherwise with those that are in heaven: For a perpetuall light shall shine forth to the Saints, and Eternitie of time; there, is rest; there, is pleasure after long labours and watchings.

In the fift place they have represented *Eternitie* by the *Basiliske*. The *Basiliske* is the most venomous of all creatures, and it alone of all others (as *Horus Niliacus* saith) cannot bee killed by humane force; yea it is so virulent, that it killeth hearbs with the very breath of it, that it puts to flight all other creatures with the hissing of it, and that it makes all birds suddenly silent, upon the first presence of it. *Ælianus* reports that in the desert of *Africa* a certaine beast fell downe being tired, and that the Serpents came together, as it were to a feast, to devour the carkeise, and that they presently ran all away and hid themselves in the sand, upon the sight of the *Basiliske*. *Eternitie*, whether

of

of joy or of torment, cannot be shortned or diminished, much lesse taken away or avoided. Neither is it strange, if it affright all that are in their right wits, with the very thought of it. Infinite are the windings of this *Basiliske*, unmeasurable, and untwinable are the *orbes* and *circuits* of it. Oh Dragon to be trembled at! Let us divert a little to our selves. It comes to passe sometimes when a man descends into himselfe, and rips up his conscience by confession, that he finds many Serpents nests, and whole broods of vipers, and thereupon much marvaileth in himselfe, saying, whence is there so much venom in my breast? whence are so many fat Snakes? so many grievous & deadly sinnes? Whence is there so great an host of Lisards? whence so many filthy and lustful cogitations? I am afraid my selfe at such a numerous and pestilent brood. But marvaile not; wee shall easily shew thee the cause thereof. A moyst and a rude place is very apt to breede Serpents. Lo then, there is a double cause, The moysture of the place, and the negligence of them that should looke

to

to it: so it is in the soule of man. If we spend all our care upon our body, handling it delicately, feeding it daintily, pampering it with feasts, and effeminating it with pleasures: it must needs bee confessed that the soule the inhabitant thereof hath her dwelling in a moyst place. Adde hither slothfulnesse, and neglect of divine duties; Let no care be had at all of salvation; so the body be sound, and it goes well with it, let no regard bee had what happens to the soule; Let confession of sinnes be seldome made unto God, and when it is, but in a negligent manner: What marvaile then, if a multitude of Serpents, and poysonous vermine breed there? But (O good Christian brother) Let the *Basiliske* enter into thy Breast that is, the cogitation of *Eternitie*, and thou shalt presently perceive that these venomous beasts will soone vanish away. Thou confessest that thy heart doth abound with these Snakes. It is a signe therefore thou seldome thinkest upon *Eternitie*. Amend therefore and now at length begin to thinke upon this with thy selfe, *That which*

delighteth

delighteth is but Momentanie, but that which tormenteth is Eternall.

In the sixt place they have represented *Eternity* after this manner. There is a *vaſt den*, full of horror; round about which a *Serpent* windes it ſelfe, and in the winding bites it ſelfe by the taile. At the righe hand of the den ſtands a *Young man* of a beautifull and pleaſant countenance, holding in his right hand a *Bowe* and *two arrowes*, and in his left hand an *Harpe*: In the very entrance of the den ſits an *Old man* oppoſite, and having his eyes very intent upon his *Table-booke*, according as the celeſtiall globe by its motion, or the young man ſtanding by, dictates unto him, to he writes. At the eft hand of the den ſits a *grave matron*, gray headed, and having her eyes alwayes buſied. At the mouth of the den there are *foure ſtaires*, each higher than other: The firſt is of *Iron*, the ſecond of *Braſſe*, the third of *Silver*, and the fourth of *Gold*: On theſe are little children running up and downe and playing, and never feare the danger of falling. This is the *Picture*: The mea-

meaning is this. The *Den* signifies the incomprehensibility of *Eternitie*: The *Serpent* that twines it selfe about it, *Time*: The *Young man*, *God*; in whose hand is *Heaven*, *Earth*, & *Hell*. On *Earth* and in *Hell* are the *Arrowes* of the Lord fastened; but in *Heaven* there is nothing but *Ioy* and the sounding of the *Harp*. The *Old man* is *Fate*, or rather, That which God hath *decreed* from all *Eternitie*: The *Matron*, *Nature*: The staires, distinct *Times* & *Ages*: The *Children*, running up and downe the staires, doe signifie things created, especially *Man*, who is sporting in matters of Salvation, and playing and jesting in the very entrance of *Eternitie*. Alack! Alack! ô mortall men, we have playd too long amidst these dangers: we are very neer unto *Eternitie*, even in the very entrance of it, whilst we live: Let but death lightly touch us, and wee are presently swallowed up of *Eternitie*. Death needs not use any great power, or fight long against us: we are throwne downe headlong in a moment, and tumble downe these staires into the *Ocean* of *Eternitie*. Bethink

think your ſelves well, you that play upon theſe ſtaires, and think upon any thing rather then upon *Eternitie*; It may be *to day* or *to morrow* you may be tranſlated from *Time* to *Eternitie*.

CHAP. II.

The ſecret ſenſe and meaning of Scripture is unfolded.

AFter the Chapter of the *Type* and *Picture* of *Eternitie*, the holy Scripture of divine truth ſhall not unfitly follow. When *Nebuchadnezzar*, King of *Babylon*, had caſt the three Hebrew children into the fiery furnace for refuſing to obey his impious command, the flame is ſayd to have aſcended nine & fourty cubits above the furnace. A ſtrange thing: But not without a Myſterie. What? Did any man accurately meaſure the height thereof? Did any man aſcend & apply unto it a rule, to take the juſt meaſure of it? was it juſt nine & fourty cubits, neither more nor leſſe? Why not fifty?

For

For we use to number thus, Twenty, thirty, fourty, fifty, though the number be somewhat more or lesse. Here in this place there wants but one of fifty. Surely there is a Mystery in it, and some secret meaning. The number of fifty was wont to signifie the yeare of *Jubilee*. But the flames in the hellish furnace of hell, although they rage both against body and soule, and infinitely exceede all the torments of this life, yet they shall never extend so farre as the yeare of grace and *Jubilee*. In Hell there is no yeare of *Jubilee*, no pardon, no end of torments. *Now*, *now* is the time of *Jubilee*, not every hundred or fifty yeares, but every houre, and every moment *Now* one part of an houre may obtaine pardon here, which all *Eternitie* cannot hereafter, *Now* is the time, that in one little and short day we may have more debts forgiven us, then in the fire of Hell in all yeares and times to come hereafter.

Let us adde hither another explication of divine Scripture: When the
Jos. 3. 16 people of God did passe over *Iordan*, *the waters which came downe* toward the sea of the plaine (which is now called

called the dead sea) failed, until there was none left. And in *Ecclesiasticus* it is sayd, *There is that buyeth much for a little.* These two testimonies of Scripture *Galfrid* joyneth together, and thereupon discourseth thus. If *Eternall* bitternesse be due unto thee, and thou mayst escape it by tasting of *Temporall*. certainely thou hast redeemed *much for a little*. I confesse, It is a sea indeed in which thou sayest, but yet a *dead sea*: And how much art thou bound to give thanks unto God, who, whereas thou hast deserved to be overwhelmed in the salt, roaring, and unnavigable sea, hath of his great mercy towards thee suffered thee rather to sayle in the *dead sea!* (O blessed change!) That so by the *dead sea* thou mayst passe unto the *land* of the *living*. This writer compares all the *adversities* of this life to *the dead sea*, and *Eternall* punishments to the *salt*, and *unnavigable sea*. No man can escape both: He must needs sayle in the one, or in the other. What dost thou, ô man? (cryes out S *Chrysostome*) Art thou about to ascend up to heaven, and dost thou aske nee

Eccl. 20. 12.

whether

whether there be any difficulties b
the way? Whatsoever we doe, thi
dead sea we must passe over: we may
if we will, arrive at the haven of Tra
quillitie, and *Eternall* happinesse. *Th*

Ecclus. 1. 5. *word of God most high, is the fountain of wisedome, and her wayes are everlasting commandments.* Through thi
dead sea there is no other way into th
region of the living, but the way o
God's commandments. Wee hav
a most cleare place of Scripture for it

Mat. 19. 7. *If thou wilt enter into life, keepe th Commandments*: This is the onel

Cornelius Lapide. way to *Eternitie*. If a man shall aske a Divine of our time this question, *What is Eternitie?* His answer wil be: It is a *Circle* running backe into its selfe, whose *Centre* is *Alwayes*, and *Circumference*, *No where*, that is, which never shall have end. *What Eternitie?* It is an *Orbe* every way round, and like it selfe, in which there is neither beginning nor end. *What Eternitie?* It is a wheele,

Volvitur, & Volvet. *A wheele that turnes, a whee'e that turned ever, A wheele that turnes, & will ever be turning ne Ver.*

ur in cir- e Coluz- ilis Sum.

What is Eternitie? It is a *yeare* continually wheeling about, which re-

turnes

turnes againe to the same point, from whence it began, and still wheeles about againe. *What is Eternitie?* It is an *ever-running Fountaine*, whither the waters after many turnings flow backe againe, that they may alwayes flow. *What is Eternitie?* It is an *ever-living spring*, from whence waters continually flow, either the most sweet waters of *Benediction* and blessing, or the most bitter waters of *Malediction* and cursing. *What is Eternitie?* It is a *Labyrinth* which hath innumerable turnings and windings, which alwayes leades them a round that enter in, carrying them from turning to turning, and so losing them. *What is Eternitie?* It is a *pit without bottome*, whose turnings and revolutions are endlesse. *What is Eternitie?* It is a *Spirall Line*, but without beginning; which hath circles and windings one within another, but without ending. *What is Eternitie?* It is a *Snake bowed backe unto it selfe* orbicularly, holding the taile in the mouth, which in it's end doth againe beginne, and never ceaseth to beginne. *What is Eternitie?* It is a *duration alwayes present*,

it

it is *one perpetuall day*, which is not divided into that which is past, and that which is to come. *What is Eternitie?* It is an *age of ages*, as *Dionysius* saith, never expiring, but alwaies living it selfe, without changing. *What is Eternitie?* It is a beginning without beginning, middle, or end. It is a beginning continuing, never ending, alwaies beginning: in which the blessed alwayes begin a blessed life, and alwayes abound with new pleasures: in which the damned alwayes dye, and after all death and strugling with death, alwayes begin againe to dy, and struggle with death. As long as God shall be God, so long shall the blessed be blessed, so long shall they raigne and triumph: so long shall the damned also fry in Hell, and yelling cry, *We are tormented in this flame*, being still tormented and tortured for ever.

CHA

CHAP. III.

Why the place of Eternitie is called a Mansion.

OHN, *Patriarch* of *Alexandria*, a very devout and godly man, was often wont to goe to visit the sicke, and tooke with him for his companion *Troilus* a Bishop, which had more care of his money, than of the sicke. The *Patriarch* whispered him in the eare and said, I pray thee, brother, let us helpe the friends of Christ: whereupon *Troilus* like a crafty companion concealing the disease of his minde, to wit, his covetousnesse, bad his servant give to the poore, all the money which at that time he had about him to buy other things withall. Not long after it happened that he fell into a Fever which his covetousnesse had caused: whereof the *Patriarch* of *Alexandria* hearing, and easily guessing at the cause of his disease went to visit him, & carried with him as much Silver, as he had not long before given to the sicke: and after a little conference

rence had with him, he sayd thus, did but jest with thee the other da when I wished thee to bestowe sou thing to the reliefe of the sicke: a it was because my servant had no m ny about him. But behold here in goo earnest, I restore unto thee the mo which thou laydst out for my sake, a I thanke thee for it. When *Troil* saw the mony told, his fever began leave him, and his heate to abate, a in every part he found himselfe muc better: whereupon finding himsel gather strength he rose up to dinne and sate downe at Table. About noo tide when dinner was ended, and th Table removed, he went to sleepe, a sweetly tooke his ease, & dreamed th he saw a very stately edifice, and in th *frontispice* thereof over the gate, Th inscription *Mansio Æterna et requ Troili Episcopi*: In English thus, *The E ternall Mansion & Resting place of B shop Troilus*. He was very much delig ted with this dreame. But not long a ter he had another vision that trouble him. For there came one with a com pany of workmen, and gave them strict charge, saying, Take away th

inscrip

scription, and put this in the place
hereof. *Mansio Æterna & requies*
annis Archiepiscopi Alexandriæ,
pta libris triginta argenti: In Eng-
h thus, *The Eternall Mansion and*
sting place of Iohn Archbishop of
Alexandria which he bought for thir-
pounds. With this vision he was ve-
much affrighted: but he made a ve-
good use of it. For presently, of an
rd and covetous man, he became li-
rall and charitable, especially to such
were in need. So much did the very
eame of an *Eternall Mansion* pre-
ile with him.

But ô ye rather blessed mansions,
d therefore blessed, because *Eternall!*
h! how exceedingly doth Christ de-
re that we should loathe and forsake
ese our tabernacles, and ruinous hou-
es, and with earnest desire make haste
nto those *Eternall Mansions! In my* Ioh. 14. 2.
athers house, saith he, *are many mansi-*
ns. No man is kept backe from thence
t by himselfe. The place excludes
o man: for it is exceeding large.
ime shuts out no man: For there is a
ansion, and that *Mansion* is *Eternall.*

O Eternall, and mercifull God, ô Eternall truth, ô *true Love*, ô *beloved Eternitie*; *So cure our blindneſſe, that by theſe preſent and ſhort ſorrowes we may be brought to know and ſo eſcape the future, horrible, and* Eternall *puniſhments. Direct us and teach us ſo to poſſeſſe things periſhing and* Temporall, *that finally we loſe not the things which are* Eternall. *Teach us ſo to lament for our ſinnes committed, that we may eſcape* Eternall *puniſhments. Teach us ſo to behave ourſelves in the* houſe *of our* pilgrimage *that we be not ſhut out of the* Eternall Manſions. *Teach us ſo to make our* progreſſe *in the way, that at length wee may be received into our* Countrie.

THE SECOND CONSIDERATION upon ETERNITIE.

In what things Nature represenleth Eternitie.

THE Idolaters themselves therefore have acknowledged an *Eternitie*, such as it was, & have described it also by certaine signes: For God hath manifested it unto them, *so that they are without excuse.* How much dearer therefore, and in what great esteeme ought the consideration thereof be amongst all Christians, to whom Eternitie is better represented, Rom. 1. 20.

Rom. 2. 1. and in a more lively manner! *Therefore thou art inexcusable O man, whosoever thou art*, that being often put in minde of *Eternitie*, doest as often let it slip out of thy memorie. Thou hast often in thy sight & before thine eyes *Rings* and *Circles*, *Spheers* and *Globes*, *Sunne* and *Moone*: If thou lookest upon any of these, they will put thee in minde of *Eternitie*. Nature her self like a good mother hath exposed them to publike view, that when wee see them, or heare of them, we might be invited to meditate upon *Eternitie*. *Solinus* reports that there is a stone in *Arcadia* called *Asbestos*, which being once set on fire doth continually burne: wherefore in times past they were wont in Temples and sepulchres to make lamps of it: of which Saint *Augustine* maketh mention. *adde* that *Plinie*, *Volaterranus*, *Dioscorides*, and many others tell strange wonders of a certaine kind of *Linum* or *Flax*, which is called by diverse names: For some call it *Linum Asbestinum*, others *Carystium*, others *Indicum*, and others *Linum vivum*. This is not onely not consumed by fire, but

ib. 2. 12. de Civit. cp. 5.

lso is purged and cleanſed, where-
fore the dead bodyes of Kings
heretofore, when they were to be
ut into the fire and to be burned,
ſed to be wrapped about with a
Linnen cloth made thereof, to keep
heir aſhes from confuſion, and to
iſtinguiſh them from others. Of
uch Flax *Nero* had a Towel, which
e eſteemed of more price then
old and precious ſtones. Behold!
Nature her ſelfe like a *Miſtreſſe* &
Guide leadeth thee by the hand, and
ointeth thee to a thing which the
re hath no power to conſume. So
hall all the damned burne, but
ever ſhall burne out: They ſhall
waies burne, but never be
onſumed: They ſhall ſeeke for
eath in the flames, but ſhall not
nde it. Therefore juſtly doth one
y out; *Oh woe Eternall*, that never
all have end! Oh end without
nd! Oh death more grievous than
death, Alwayes to dye and
ever to be quite dead: So ſaith
vine *Iſaiah*, *Their fire never ſhall* Iſai. 66.
quenched; And the Angel in the 24.
velation, *They ſhall deſire to* Rev. 9. 6.

In Hero-log. ſapient

dye: and death shall flee from them.

That the *Salamander* for a little time can endure, and live in the fire, beside *Aristotle*, *Plinie*, *Galen*, *Ælian*, *Dioscorides*, S. *Augustine* also himselfe beleeved. This creature is very cold, and is generated of showers: The sunne and drought are death to it? Therefore, according to *Plinie*, it endures in the flame like ice. Of the skin thereof lights are made for perpetuall burning lamps. God who made the *Salamander* of Earth and Clay hath of his goodnesse formed man, though of the same matter, yet of a more excellent and noble nature.

Psal.8.5. Hee hath *made him a little lower than the Angels*. He hath assigned unto him after this life the fellowship of the same kingdome with the Angels. *But man being in*

Psal.49. 20. *honour had no understanding, and was compared unto the beasts that perish*. By his owne malice he made himselfe such a *Salamander*, that must alwayes live, or alwayes dye in *Eternall* flames. In those fiery prisons of Hell *all things* are *Eter-*

na-

nall; but those *six things especially.*

CHAP. I.

What things are Eternall in Hell.

THe *damned* himself is *Eternall*, and dyes not. No man can make an end of himselfe, or another. *They shall seeke death, and shall not find it.* Yea the very desire of death, in as much as their desire cannot be satisfied, shall greatly increase their torment. 1 Rev. 9. 6.

The Prison it selfe is *Eternall*: It can never fall to ruine, it can never be broken downe, it can never be digged through. It is barred up with rockes and mountaines: The lockes and barres are so firme and strong, that none can get out. If any of the damned should by Gods permission before the day of judgment come out from thence, yet still hee should carry an Hell about him, and never be free from torment. 2.

The fire there is *Eternall.* Christ himselfe

Matth. 25.41. himselfe in *Matthew* saith as much expressely; *Depart from mee yee cursed into everlasting fire*, or *fire Eternall*. Doest thou heare this word, *Eternall*? The anger of the Lord doth kindle this fire, and it shall never be put out. To this beareth *Isaiah* witnes, saying, *The* Isai. 30. 33. *breath of the Lord like a streame of* Isai. 66. 24. *brimstone doth kindle it*, it shall burne night and day, and *shall not be* Rev 14. 11. *quenched, the smoake* thereof *shall ascend up for ever and ever. Eternall punishment* and *Eternall life*, are *Relates*, as S. *Augustine* speaketh Lib. 12. De Civ. cap. 23. and *Relates* are of like continuance: To say therefore, That *Eternall life* shall be without end, and *Eternall punishment* shall have an end is very absurd. Who therefore will deferre his conversion?

4. As the things mentioned before are *Eternall*, so is the *Worme*, and *Conscience* tormented with deepe despaire for the life past. *Their* Isai. 66. 24. *Worme shall not die*. So prophesieth *Isaiah*. The Poets of old translated this out of holy writ into their fables: For what is that *Tityus* of whom

whom *Virgil* feigneth, That a flying *Vultur* every day gnawes & teares his *Liver*, which is every night againe repaired and made up, that every day the *Vultur* may have more prey to gnaw upon? What is the *Vultur*, but the *Worme* wee speake of? And what is his *Liver*, but the *Conscience* alwayes gnawen and tormented?

To this Eternitie of Hell belongeth also the *last sentence*, and the *last decree* pronounced by Christ the Iudge, A decree (Alas!) irrevocable, immutable, *Eternitie*. There is no *Appealing* from it; If the sentence be once pronounced by the mouth of this Iudge, it stands irrevocable for all *Eternitie*. In Hell there is no redemption, not any, no not any; but *Eternall* desperation. The bloud of Christ when it was newly powred out on the mount of *Golgatha*, though of infinite efficacie for satisfaction, yet reached not unto the damned. *If the yoake* of the Lord, saith Saint *Bernard*, be a yoake of Repentance you thinke that in it selfe it is not, *Bernard.*

sweete: But this you must know, That it is most sweet, if it be compared with that fire of which it is

Matth. 25.41. sayd, *Depart from me ye cursed into everlasting fire.*

6 The punishment or *Paine of losse* also, as they call it, is *Eternall*, being the privation of the sight of God for ever, which together with all the other torments of the damned shall never have end: because there can be no place for satisfaction. For although these torments shall continue infinite millions of yeares, yet there shall not one day, no nor one houre, no nor so much as a moment of rest & respite be granted. There shall be vicissitude and varietie of torments, but to their greater paine and griefe. Christ often foretold it by *Matthew* in plaine words, *The*

Matth. 8.12. *children of the kingdome shall be cast out into utter darknes; There shall be weeping and gnashing of teeth: weeping*, for heat; and *gnashing of teeth*, for cold. How then can man be so forgetfull of himselfe, and God? How can he so degenerate into a beast? Yea rather how can

he

he become like a rock or a ſtone, ſo ſenſeleſſe, as, when he ſhall think upon the unſufferable & unutterable torments of Hell, which never ſhal have end, then not to feare, and tremble, and ſay with himſelfe thus? *I am for* certaine in the way to *Eternitie*, and I know not how ſoone I may come to my journeys end: I ſit on the Staires of *Eternity*, and every little thruſt is ready to plunge me into the bottomleſſe pit. But if it ſeeme ſo greivous and intolerable for a man to lye, though but for one night, on a ſoft Featherbed, and never ſleepe or cloſe his eyes, but to ſigh and groane for paine in his head, or any other member, for the toothach or for the ſtone: If the night ſeemes long, and the day a great way off, and the ſun to ſlacke his coming: And yet, as I ſayd, he lyes upon a good featherbed, and if he will have but a little patience, he may hope to finde eaſe in the day, and helpe from the Phyſician: Alack! Alack! How intolerable ſhall it be, to lye night and day in the fire, for a thouſand and

a thousand, and againe, I say, a thousand yeares, How intolerable shall it be, there to watch, to hunger, to thirst, to burne, to be tormented extremely in every part, and not to hope for any rest, or so much as a drop of cold water; but to be alwayes in despaire, and so to fry and to be tortured for infinite millions of ages, and to be so farre from finding any end, as never to be able to hope for any end! There, sayth *Thomas*, one houres punishment shall be more grievous, then an hundred yeares here in the most bitter punishment that can be. *There*, is no rest, no consolation to the damned. *O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure. Remember not the sinnes of my youth, nor my transgressions.* Vnlesse thou wilt have mercy, O God, I must needs perish.

De Christi. imitat. lib. 1. cap. 24.

Psal. 6. 1.

Psal. 25. 7

CHAP. II.

CHAP II.

Why Hell is Eternall.

HEre ariseth a question wch is worthy to be known of all men, How it can be, that God who is good and mercifull, and whose mercy is over all his works, should notwithstanding punish even one mortall sinne, commited, it may be, in a moment, and in thought onely, How hee should punish such a sinne, I say, for all *Eternitie*, and so punish it, that it shall deserve still alwayes to be punished, and though millions of yeares be passed, yet it shall never be sayd, This sinne hath beene sufficiently punished, it is enough, he hath made satisfaction for the wicked thought by which he hath offended God.

What then? Hath God for one sinne, and that in thought onely, decreed the punishment of everlasting fire? What equalitie is there in this, For a *momentanie* sinne

sinne, to appoint an *Eternal* punishment? Why doth blessed *David* cry out? *O give thanke unto the Lord; for hee is good, and his mercy endureth for ever.* And why doth hee repeate it twenty seven times, if God be so severe? To this S. *Augustine, Gregorie, Thomas Aquinas* and others answer, That in every mortall sinne the offence of its owne nature is infinite, because it is an injury against the infinite majestie of God. Again, He that dyeth guilty of a mortall sinne without repentance, doth as much as if he should sinne *Eternally*: For if he might live *Eternally*, he would sinne *Eternally*: He hath not lost a will to sinne, but life in which to sinne, still being ready to sinne, if he might live still: So hee doth not cease to sinne, but doth cease to live. Further it is to be considered, That a damned person can never make satisfaction, though he should pay never so much: For being an Enemie, and not in favour with God, his paiment is not worthy acceptation; seeing that he himselfe

Psal. 106. 1. 107. 1. 118. 1. 136. 1.

himselfe is not accepted with him: Neither indeed, to speake truely, can he be sayd to pay any thing: because he doth nothing, but suffers onely punishment, and that against his will. We will make the matter yet more plaine by a familiar example. Suppose a man should borrow of his neighbour a thousand crownes, and for the use thereof make over the Rent of his house unto him for ever: It may bee in twenty yeares he may thus repay the summe of money borrowed: But what then? Is he fully discharged of all the debt? Doth there remaine nothing to be paid? The Principall remaines still as due to be payd, as if there had beene nothing at all paid. For this is the nature of such lones, That although the yearely use bee payd, still the Principall remaines entire, and due to be payd. So it is with the damned: For although they should pay never so much, yet they can never get out of debt. They are debters still, and ever shall be.

The strong shall be as towe, and the Esa. 1. 31

ma-

maker of it as a sparke, and they shall both burne together, and none shall quench them. Suetonius reports of Tiberius Cæsar, that, being petitioned unto by a certaine offender to hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redij*, stay Sir, you and I are not yet friends. Christ is a most just Iudge, no Tyrant, no Tiberius: And yet, if one of the damned after a thousand yeares burning in Hell, should beg and intreat for a speedy death. He would answer after the same manner, *Nondum tecum in gratiam redij*, stay, you and I are not yet friends, If after a thousand yeares more, he should aske the same thing, hee should receive the same answer, *Nondum tecum in gratiam redij*; stay, *you and I are not yet friends.* If after an hundred thousand yeares yet more, yea Millions of yeares, he should aske againe, Againe hee should receive the same answer, *Nondum tecum in gratiam redij*: stay, *you and I are not yet friends.*

Suet. lib. 3. c. 6.

The

The time was, I offered to bee thy *friend*; but thou wouldest not: yea thy *father*; but thou wouldest not. I offred thee my grace a thousand and a thousand times; but thou rejectdestit. This I knew right well, and I held my peace and further expected forty, fifty, sixty yeares, to see if thou wouldest change thy minde, and course of life: But there followed no serious or true repentance. *Thou hast set at nought all my counsaile, and wouldest none of my reproofe: Thou hast hated instruction, and hast cast my words behind thee.* Eate therefore the fruit of thine owne wayes, and be filled with thine own counsailes. *I will laugh* at thy destruction for ever: neither shall my justice after infinite ages give thee any answer but this, *Nondum tecum in gratiam redy*: stay, you and I are not yet friends; O God which art in heaven! O sinne which throwest men headlong into Hell, the Hell of torments, and into the bottomlesse pit of *Eternall* paine! But *Righteous art thou O Lord, and upright*

Pro.1. 24.
Psal.50. 17.
Pro.1.26.
Psal.119. 137.

right are thy iudgements. Iust and right it is, that hee which would not by repentance accept of mercy when it was offered, should by punishment be tormented, and have iustice without mercy, for ever.

CHAP. III

Other motives to the consideration of Eternitie drawne from Nature.

BVt I returne to the schoole of *Nature* to consider further upon *Eternitie*. There are found *hot Baths* in certaine mountaines and rocks, whose waters in running make such a noyse and murmuring, that the diseased persons that resort thither for cure, if at their entrance into the *Bath* they doe but imagine they heare musicall instruments and an Harmonious consort, they have their eares so dulled with the continuall noyse thereof, that the

e Musick which at first was
ect unto them, becomes at length,
their imagination working up-
on it, very loathsome, and a tor-
ent unto them: But if they ima-
ne they heare a drum, or any
her loud sounding instrument,
ey at length grow almost madde
ith the noyse thereof daily mole-
ting and troubling them. From
nce also wee are led, as it were
by the hand, to the consideration of
Eternitie. The weeping and wai-
ing, yelling and crying which is
eard at the first entrance of Hells
outh under those infernall moun-
ines shall never cease, but shall
orment the damned without end,
nd be no whit mitigated by time
nd long sufferance. But on the
ontrary, the blessed in heaven shall
ithout wearines heare the *Thrice*
Holy Sung, *Holy, Holy, Holy*, yea
nd the more they heare it, the
ore they shall be delighted with
he sound thereof. Christ in his
onference with the woman of *Sa-
aria* makes often mention of *E-
ternitie*, and life everlasting. *Who-
soe-*

soever drinketh of the water th[illegible]*get*[illegible]
I shall give him, shall never thirs[illegible]*ad.*
but the water that I shall give hi[illegible] *m*
shall be in him a well of water spri[illegible]*oft*
ing up unto everlasting life. I wou[illegible]*y v*
we did thirst with the woman[illegible] *co*
Samaria after those waters, and e[illegible]*as f*
neſtly pray for them! *O Lord, gi*[illegible]*ted*
Ioh. 4. 15. *me of this water, that I thirst n*[illegible]*a, a*
Give me, ó Chriſt, though b[illegible]*uch*
a drop of this water, that is, *so*[illegible]*ttle*
thirſt and deſire after *Eternall* li[illegible]*d f*

In the yeare, after the Nativi[illegible]*ties*
of our Lord, foureſcore and o[illegible]*an*
(as *Suetonius*, *Dion*, and *Plinius S*[illegible]*om*
cundus tell at large) on the fi[illegible]*d*
day of *November*, about ſeven [illegible]*arth*
the clock at the Mountaine *V*[illegible]*on*
vius in *Campania* there was an ho[illegible]*er g*
rible eruption of fire, before whi[illegible]*give*
there went an unuſuall drought, a[illegible]*ain*
grievous earthquakes. There w[illegible]*e h*
alſo heard noyſe under earth, as i[illegible]*way*
it had beene thunder: The ſea ro[illegible]*ut,*
red and made a noyſe; the Heave[illegible]*rad*
thundred as if mountaines had [illegible]*an*
conflict met together, great ſtone[illegible]*ide*
were ſeene to fall; the ayre wa[illegible]*oe*
filled with ſmoake and fire mix[illegible]

to

gether; the Sunne did hide his
ad. Whereupon it was thought
many that the world was al-
oſt at an end, and that the laſt
y was come wherein all ſhould
conſumed with fire: For there
as ſuch abundance of aſhes ſcat-
ed up and downe over land and
a, and in the aire, that there was
uch hurt done amongſt men and
ttell, and in the fields, that fiſh
d fowle were deſtroyed, that two
ies, the name of the one was *Her-*
anum, and the name of the other
mpey, were utterly ruined. Theſe
d ſuch other *Cavernes* in the
rth with *precipices*, and *fiery*
ountaines alwayes flaming, but ne-
er going out, are lively examples
ven us by God, to put us in
inde of the fire in Hill, in which
he bodies of the curſed ſhall be al-
wayes burning, but never be burnt
ut, Concerning this you may
ade *Tertullian*, *Minutius*, and *Pa-*
an. See, ô man, how pro-
idently even Nature herſelfe doth
oe before thee, and as it were
leade

Tertull. Apoc c. 48. Minut. in Octav. Pacian. De Pœnitent. & confeſſ.

leade thee by the hand to the co
templation of *Eternitie*.

To conclude, This *Time* of o
carryeth with it some signe a
print of *Eternitie*. Nature fai
would have us learne the thing s
nified by the signe, and take
scantling of *Eternitie* by the lit
module and measure of time. I
the saying of S^t. *Augustine*, *T*
is the difference betweene thin
In Sent. sent. 270. *Temporall* and *Eternall*: We lo
things *Temporall* more before w
have them, and esteeme them s
so much when we have them: F
the soule cannot be satisfied b
with true and secure *Eternitie*, a
joy which is *Eternall* and inco
ruptible. But things *Eternall* wh
they are actually *possessed* are muc
more loved, than before wh
they were onely desired, a
hoped for: For neyther cou
Faith beleeve, nor *Hope* e
pect, so much as *Charitie* a
Love shall finde, when once w
shall bee admitted to possessio
Why then doth not earth seem
vi

le in our eyes, especially when wee must ere long forsake it? And why doe wee not with ardent desire lift up our eyes to Heaven where we shall inherit a kingdome, and that *Eternall?*

THE

THE THIRD CONSIDERATION upon Eternitie.

Wherein the old Romans principally placed their Eternitie.

PLinius Secundus thought those men happy, who either did things worthy to be wrote, or wrote things worthy to be read; but those men of all most happy, which could doe both. So the *Romans* thought they might three manner of wayes eternize their fame, and transmit their names unto posterity. First they wrote many excellent things; *many* excellent indeed, but *not all*, not all chast, not all holy: They committed to writing their owne blemishes, E pist. 2. ad Facit.

miſhes, their diſhoneſt loves, a
filthy luſts; But this was no h
neſt or Kings highway to *Eter*
tie. How many bookes have dy
before their Authors, and acc
ding to *Plato*, have beene like un
the Gardens of *Adonis*, as ſoo
dead as ſprung up! They pleaſ
not long which quickly pleaſe
But ſuppoſe the bookes of all t
Romans ſhould outlive time, a
be alwayes extant, and expoſed
publick view, yet they ſhould n
be able to give life unto their A
thors.

Againe, the *Romans* did not o
ly write, but alſo did many bra
workes worthy to be recorded
the pens of eloquent and learn
men, and theſe workes were
divers kinds. They ſought *Et*
nitie in many things, but found
in nothing, as we are taught to b
leeve. They were great (we d
not deny it,) in civill and warli
affaires, at home and abroad: adm
rable for their skill in Arts a
Sciences: Magnificent and profu
in ſetting forth ſhewes, and b

ſtow

towing gifts: wonderfull even to
ſtoniſhment for ſtately buildings,
Tombes, Vaults, Monuments, and
ſtatues; as you may gueſſe by theſe
ew particulars which I will brief-
y run over. *Auguſtus*, in his own
ame, and at his own proper char-
es ſet forth Playes and Games
oure and twenty times, and at the
harge of the common Treaſury
hree and twenty times: And ne-
er a one of thoſe coſt him under
wo Millions and five hundred
houſand Crownes, & this ſo great
ſumme of mony, I ſay, was all
yd out upon one ſhew. The ve-
y meaneſt and cheapeſt that ever
Auguſtus ſet forth, came to a Mil-
on, two hundred and fifty thou-
and Crownes.

Nero gilded over the whole
Theatre, the Ornaments of the Ty-
ing houſe & comical implements he
ade all of gold; to theſe you may
lde ſquare peeces of wood or
oodden Lots ſcattered amongſt
he people, which had for their in-
criptions, whole houſes, fields,
rounds, farmes, ſlaves, ſervants,

beasts, great summes of silver, and many times jewels a great number. To whosoevers lot fell any one of these, he presently received according to the inscription.

The same *Nero* for a Donative to a common souldier commanded to be told, two hundred and fifty thousand crownes.

Agrippina Nero's mother caused the like summe of money to be layd upon a Table, thereby secretly reprehending, and labouring to restraine her sonnes profuseness. Whereupon *Nero* perceiving that he was toucht, commanded another summe to be added as great as the former, and sayd thus, *Nesciebam me tam parum dedisse: I forgot my selfe in giving so little.*

Nesciebam me tam parum dedisse.

The same *Nero* entertained at *Rome* for nine moneths together King *Teridates*, and was every day at cost for him twenty thousand Crownes, which came to nine moneths to five Millions and forty thousand Crownes. And at his departure, he gave him for *Viaticum*, or to spend by the way

two Millions and an halfe. What should I tell you of their ſtately and magnificent buildings?

Caligula the Emperour made a bridge over an Arme of the Sea, three miles long.

There were Temples in Rome foure hundred twenty foure, moſt of them very magnificent.

Domitian ſpent upon the ſole gilding of the Capitol ſeven Millions.

On the ſtaires of the *Amphitheatre* which were made all of ſtone, there might ſit very commodiouſly foureſcore and ſeven thouſand ſpectators; above, there might ſtand and about twelve thouſand; in all foureſcore and nineteene thouſand.

Beſide many others, there were twelve publike Bathes made by the Emperours, where men might bathe *gratis*.

In the hot bathes of *Antoninus* there were of poliſhed ſtone one thouſand and ſix hundred ſeats, and there might ſo many men bathe themſelves very convenien tly.

In the Bath of *Hetruscus*, as *Plinie* saith, all was of silver, The passages for the water, the lips of the Bath, and the very floore itselfe. But I passe to other things.

At *Rome* there were almost as many statues as men, of no worse matter than silver and gold, beside infinite others of Brasse, Marble, and Ivorie.

Domitian had one of Gold in the Capitol, of an hundred pound weight.

Commodus and *Claudius* had also statues of Gold, each of them being of a thousand pound weight. *Claudius* had also in the place at *Rome* called *Rostra* another of silver. Hereupon there was a certaine Officer appointed, who was called the Count of Rome, over whom there attended a great many souldiers continually, to guard and look to the great number of statues.

The way which is called *Appia* will exercise a nimble footman five dayes in running it over. It reacheth in length from *Rome* to

Capua

Capua; So broad, that two coaches may meet, and never trouble one another; so solid and firm, as if it were all of one stone, in no place loose or broken up. There were also more wayes like unto this. It is incredible what good Authors doe write of their Conduits and Aqueducts.

Claudius the Emperour bestowed about one, seven Millions of Gold, and an halfe, and there were maintained six hundred men with the onely keeping and looking to the waters. These were great works indeed, but the Authors thereof in part deserved reprehension for their immoderate profuseneſſe. There was at *Rome* one thing that surpassed their stately buildings, but as for name, to say no worse, and to spare your eares, dishonorable and not fit to be named. They had certaine vaults under earth built with arches, you may call them the sinks of the City (they called them *Cloacas*) running with water to carry away all the filth out of the City. Of these

there were so many, so large, and so long, that you may wel reckon them amongst the wonders of the world. I neede not instance in any more; these which I have named are sufficient. He that is any thing conversant in Histories, or hath heard of the great power and wealth of the *Romans* in former ages, will easily beleeve my relation: if hee will not beleeve mee, let him beleeve the testimonie of *Suetonius*, *Dion Cassius*, *Plinie*, *Livie*, and others that have wrote of the *Romane* monuments.

These things which I have reckoned up are very laudable in themselves. But they governed their commonwealth so prudently, that in warre for the most part they were inconquerable, for Arts and Sciences excellent, for vertue illustrious; in so much that *Cyneas* an Ambassadour sent from *Pyrrhus* a very eloquent and intelligent man, when hee had all in vaine solicited the City to make a league with his Lord and Master, which league could not stand with the honour of

the

the *Romans*, upon his returne told the king, That he thought the *City* to be a *Temple*; and all the *Senatours*, *Kings*. Herein the *Romans* were highly to be commended. But in this they were much overseene, (though otherwise very prudent men) in placing their *Eternity* in such things, as neither could give unto them, nor had in themselves *Eternitie*. If the *Romans* had made choyse of S. *Augustine* for their guide in the way to *Eternitie*, he would have shewed them a more certaine and readier way. For what saith he? *We doe not* account those Emperours happy which have reigned long, or which have often triumphed as Conquerours over their enemies, or which have treasured up much wealth. These things often happen to those that have no right or title to the kingdom which is *Eternall*. Who then in S. *Augustines* opinion are to be accounted truely happy? Hearken O yee Emperours, O ye Kings & Princes: You shall in S. *Augustines* sense obtaine true and *Eternall* happines by

August. lib. 5. De civit. Dei cap. 24.

the observation of these Rules following.

1 First the Rule of *Iustice*. By ruling justly, and hating the very vizard, and painted face of Injustice.

2. Secondly, the Rule of *Modestie*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but by remembring your selves to be but men.

3 Thirdly, the Rule of the *Feare* and *Loue of God*. By propagating by all meanes the true worship of God; by subjecting all Human power to his divine Majestie; by

4 serving him in *feare* and *love*.

Fourthly, the *Desire of Heaven*. By setting your love and affection upon the Kingdome which is *Eternall*, where one shall not envie anothers power.

5 Fifthly, the Rule of *Facilitie*, and readinesse to forgive. By being swift to forgive, & slow to punish, but when the glory of God and the necessity of the Commonwealth calls for it.

6 Sixtly, *Mercy*, and *Liberalitie*.

By

By tempering the severitie of the lawes by the oyle of mercy, and the sweet odour of beneficencie.

Seventhly, *Continencie.* By not giving the reines to Luxurie, but by bridling your appetites, and concupiscences; and the more libertie you have, the lesse abusing it unto licentiousnes. 7

Eighthly, *Moderation of Passions.* By choosing rather to get the conquest over evill Passions, then by domineering over Nations. 8

Ninthly, the study of *Humilitie* and *Prayer.* By doing all these, not for vain glory, but for the glory of God, and the attainment of *Eternall* felicitie: And againe, by never neglecting that most noble sacrifice of *Humilitie*, and *Prayer.* 9

These Rules or Lawes hath Saint *Augustine* fixed upon the double gates of the world, for a Glasse fit for Princes to looke into. But, O yee *Romanes*, how farre have yee gone astray from the way that leadeth unto the Gates wheron those lawes are fixed! Not to speake of other things: You have in stead of

one and the only true God brought in innumerable others, to worship them which are no Gods. For *Rome* seemed to make it a great matter of Religion, To refuse no falsities; and when shee ruled almost over all nations, To serve and follow the errours of all nations.

But to let these things passe also. How vaine & ridiculous a thing is it for them, to leave behind them all their *Eternitie* in Parchments and Papers, in Marble and other stone, in Theatres, and Pyramides, in Monuments and Tombes? What is now become of their *Eternitie* which was sometime carved in stone? The same hath hapned unto *Rome*, which also befell *Ierusalem*. The Disciples pointing at the buildings of the Temple at *Ierusalem*, sayd unto our Saviour Christ, *Master, see what manner of stones, and what buildings are* here. Wherupon Christ answered and sayd, *See yee all these buildings? Verily I say unto you, There shall not be left here one stone upon another, that shall not be throwne downe.* So there is nothing *Eternall*

Matth. 23.1.

Matth. 24.2.

in

in this world. And where is now old *Rome*? If this queſtiō be demanded; the anſwer may be this, *Here it was*. Where are they that built it? *They are dead & gon*. There is not ſo much as their aſhes left of them. And ere long we muſt all goe the ſame way, become like a ſhadow, returne unto duſt, & be reſolved into nothing. Oh the poore and mean condition of mortall men, even at the greateſt! Oh the inſtabilitie and frailty of the ſtrongeſt men, even in the prime of all their ſtrength! For what is now become of all thoſe things, or where are they? *They are quite vaniſhed away*, where is their money, which they heaped up beyond beliefe? *Tis ſcattered abroad*. Where are their ſtately and lofty building? *They are not to be ſeene*. Such are al things elſe, though to us they ſeeme never ſo great, nothing elſe but a meere ſhadow & a dreame, if they be cōpared with *Eternity*, & thoſe things which are *Eternal*. The foundatiō on which the whole fabricke of vaniſhing glory is ſet up, is too weake, and mouldring,

made

made but of clay. Stone and Marble cannot be engraven with Characters & inscriptions of *Eternitie*. Well saith *Lactantius*. *The workes of mortall* men are mortall. That there was a *Babylon*, a *Troy*, a *Carthage*, and a *Rome*, that we beleeve: But if wee will beleeve no more then wee see, there is scarce any reliques or ruinous parts of them remaining, to perswade us that there were such Cities. So the seven wonders of the world, So *Neroes* golden palace, *Diocletian's* Hot Bathes, *Antoninus* his Bathes, *Severus* his *Septizonium*, *Iulius* his *Colossus*, *Pompey's* *Amphitheatre*, have no foot-step or print of them remaining, no, scarce upon record, or registred in bookes. And how farre have all these come short of *Eternitie*.

CHAP. I.

CHAP. I.

How farre the Romans have gone astray from the true way of Eternitie.

AT *Nazareth*, in a certaine conclave called by the name of the blessed Virgin, there is in one place mention made of a kingdom, *Of which kingdome there shall be no end.* Such was not the kingdome of *Salomon*: for that lasted but foure hundred yeares, even to the Captivitie of *Babylon*. Such was not the kingdome of the *Romans*, neither of the *Persians*, nor yet of the *Grecians*. For where are now those kingdomes, in former times most flourishing? where are those most ancient Monarchies? How great was *Nebuchadnezzar* in *Chaldea* and *Syria*, and after him *Belshazzar*? From them the Sceptre was translated unto the *Medes* and *Persians*, to *Cyrus* and *Darius*. Neither continued it there long. From thence it was translated into *Greece*, to *Alexander* surnamed *the Great*, King of *Macedon*, for a long Luk. 1. 33.

long time most victorious and fortunate: But as warlike valour decayed, so fortune failed. And so the Sceptre was translated into *Italie* to *Julius Cæsar*, and *Octavius Augustus*. What is become of all these Kings? where are they? But thou, O Christian man, seeke that kingdome, *of which kingdome there shall be no end. Numantia, Athens, Carthage*, and *Sparta*, all are come to an end: They are utterly perished. But, as for the kingdome, which is above, *Of that there shall be no end.* The king that ruleth thee is *Eternall*, and those that live in that kingdome are *Eternall*. *The Lord shall reigne for ever and ever.* On which words sayth *Origen*; *Dost thou thinke* that the Lord shall reigne for ever and ever? Yea he shall reigne for ever and ever, and beyond that too. Say what thou canst, thou shalt still come short of the duration of his kingdome: The Prophet will still adde something, as for example, after *For ever*, yet more, *and ever*, or, *Beyond that too. And yet*, saith *Isidore*, though this kingdome be

Exod. 15. 18.

Origen.

Isidore.

Eternall

Eternall, though infinite, though every way blessed, though it be promised to us, Not a word of that. For what man is there of a thousand that spends the least part of a day in meditating upon that? That ever once makes mention of that? That ever instructs his wife, his children, and his servants concerning that? We prattle much of all other things, but as for heaven, there is scarce any mention made of that, or if there be, surely it is very rare. In setting forth the commendation of his owne Country, every man is a nimble-tongued Orator: But as for that which is our true Countrey indeed, we blush and are almost ashamed, being too modest in commending that. For it is come to passe in these dayes by the disuse of holy conference, that men thinke themselves not witty or facete enough, unlesse they speake idle and unprofitable words, and make fooliſh jests: nay that's not all, unlesse their cheekes swell, and their lips run over with filthy and unsavorie speeches. Oh! this

is

is to goe astray quite out of the way. But let our hearts and mouth be filled with the prayse and desire of things *Eternall*; let our thoughts and words alwayes run after them: we have no other way to true glory, but this; and there is no true glory, but that which is *Eternall*.

The chiefe Priests and the Pharisees amongst the Iewes, to overthrow Christ's power (as they thought) and to eternize their politick Government, assembled themselves together in counsell: and by their foolish wisdom (as it proved) made decrees to their owne hurt.

Augustin. Elegantly speaketh S. *Augustine* of them, consulting and deliberating together in full Court; *The Chiefe Priests*, saith hee, and the Pharisees tooke counsaile together, what they should do for their own good, and yet they said not, *Let us beleeve*. The wicked and ungodly men sought more how to hurt & to destroy, then how to provide for their owne securitie, that they might be saved. And yet they were in feare, and in counsell: For they

yd, *What doe we? For this man*
th many miracles. If we let him
ous alone, all men will beleeve on Ioh. 11.
im, and the Romans shall come, and 47. 48.
ake away both our place and nati-
n. They were affraid to loſe things *Temporall*, and never thought upon the life which is *Eternall*: And ſo they loſt both. Such is the vanity, and affected mockerie of our fooliſh cogitations. What are we? And what is all that wee call ours? *To day* we flouriſh like a flower, we are well ſpoken of, we pleaſe; and are in favour with men: But (alas!) *To morrow* our flower will fade, wee ſhall bee ill ſpoken of, and out of favour with God and man: man, whom hitherto we pleaſed; and God, whom we never ſtudied for to pleaſe. We neglect heaven and keep not earth: We get not the favour of God; and loſe the worlds favour. And ſo we are moſt deplorately miſerable, and deſtitute on both ſides. If death would but ſpare thoſe that are the happy ones of this world, it may bee they might finde here

ſome

some glory; some I say, such as it is; For there is none true but that which is in heaven, and *Eternall*. But (alas!) Death spares no man; sees in the darke, and is not seene; and watches his time when he may set upon us, when wee thinke not of him. What shall become of us? whither will he carry us, if here we have lived wickedly? *To the barre of Christs judgement*, and from thence to the pit of Hell: And from thence there is no redemption. Nobilitie from thence sets no man free; Power delivers no man. The applause of men formerly given, yeelds there no comfort. Let us here seeke the favour of God and his glory: That is the true glory, which is got by the shunning of vaine glory: And there is no true glory, but that which is *Eternall*.

Prov. 3. 13. *Solomon* in the *Proverbs* describeth *wisedome* like a Queene attended by two waiting maids, *Eternitie*, and *Glorie*, the first on the right hand, the second on the left. *Glorie* is nothing worth, if there be not joyned with it *Eternitie*; that

that which all wee Christians doe expect. *For here we have no continuing Citie, but wee seeke one to come, Eternall in the heavens. The righteous shall be in everlasting remembrance.* To give an almes to a poore man; to moderate a greedie appetite, to resist the enemie of chastitie: These are workes that require not much paines, or time for the doing. And yet the remembrance of these together with their reward shall be *Eternall.* What a small thing was it that *Mary Magdalene* bestowed upon our Saviours feet! How quickly had she done it! And yet it is made knowne *throughout the whole world.* Some others, it may be, would have admired other things in her, Her cherie cheeks, her comely countenance, the pleasant flower of her youth, her rare grace, her great riches, her affabilitie and curtesie & such like. These were not the things which Christ commended in her; but it was the office which shee performed unto his feete. The thing it selfe was not great:

Heb. 13. 14. 2 Cor. 5. 1. Psal. 112. 6. Matth. 26. 13.

great: And yet it was a meanes t
procure for her *Eternall* glor
and a never-dying name. *It shall b*
preached throughout the whol
world: This is the testimonie o
Christ. This worke of hers wa
not engraven in marble, nor ca
in brasse, nor promulged in th
market place, nor proclaimed wi
a Drum and a Trumpet: And ye
it hath continued for a memori
all of her to this day, and so shal
for ever, and *It shall be preache*
throughout the whole world. If yo
consider the *action* it selfe; *Juda*
Iscariot the covetous Pursebearer
found fault with it; *Simon* th
swelling and proud Pharisee con-
demned it: If the *matter*; It was
but an Ointment, at the most not
worth above thirty small pecces of
gold: If the *place*; it was private:
If the *witnesses* present; They were
but few: If the *Person*; shee was a
woman, and one infamous: And
yet for all these, *It shall bee*
preached throughout the whole
world. How may Emperours
have advanced hir colours, dis-
played

layed their victorious and triumphant Eagles, and set up their standards in their enemies Campe! how many warlike Captaines have had popular Armies, and commanded them worthily! How many provident Governours have ruled their people very wisely! How many Kings have erected rare monuments, and statues, and built Castles and Cities! How many learned men have wasted their braines in new inventions, and have like *Chymicks* distilled them into *Rivers* of Paper! And to what end all this? *To keepe* their names in continuall remembrance, and to be recorded amongst worthy and memorable men. And yet notwithstanding they lodge in the bed of silence, and lye buried in the grave of oblivion. But one good worke that the righteous doth shall be had in everlasting remembrance: Time and envie shall never deface and conceale it: The wisest men, Captaines, Prelats, and Kings themselves shall with reverence reade and heare it. *It shall be preached*

ched throughout the wh world.

The only way then to immorta tie and true *Eternitie* is, To live w and so to dye well. Goe to now *Romanes*, if yee will seeke *Etern* in Statues and Marble monumen but you shall never finde it the I for my part will wish rather wi S. *Hierom* in the life of *Paul* t *Eremite*; Oh remember, faith h *Hierom* a sinner, who, if God h given him the choyce, would ha preferred the poore cloake of *P* with his good workes, before th Scarlet robes of kings with the kingdomes. Let us Christians he whilest we have time make ov our riches, for feare left we lo thē, let us send them before us in another world: Heaven stands op ready to receive them. Wee nee not doubt of the safe carriage; t carriers are very faithful and trust but they are the poore and need of this world. We make over un them here by way of exchange few things of little value, bein 2 Cor 4. 17. to receive in heaven an *exceedi*

Eterna

ternal weight of glorie. For so hath Christ promised upon the performance of his precept. *I say unto you, make to your selves friends of the Mammon of unrighteousnesse, that when yee faile, they may receive you to everlasting habitations.* But let us passe from the *Romanes* unto others. Luk. 16. 9.

CHAP. II.

A better way than the former which the Romans followed, to Eternitie.

Darius the king of the *Persians*, most notable for his slaughter, had in his Armie ten thousand *Persians*, which he therefore called immortall (as *Calius Rhodoginus* interprets it) not because hee thought they should never dye (For where are there any such?) but because as any of the number was diminished by sword or sickenesse, it was presently made up; so Cæl. Rhodogin. lib. 8. c. 2. & lib. 25. cap. 1.

so that still there was neither mo
nor lesse than ten thousand. Th
Darius framed unto himselfe
kind of immortalitie and *Eterni*
But (alas!) it was a very short on
For within a little space he and
his Armie utterly perished. *T*
Dan.6.6 *Presidents and princes assembl*
together unto Darius, and sayd th
unto him, King Darius live
ever. Alas, how vaine was t
wish, and how short this *Eter*
tie! We live but seventy or eig
tie yeares at the most: We are
in a dreame, if wee think to li
here for ever. Not without ca
therefore *Xerxes* (when for
conquering and subjugating *Gre*
(as *Herodotus* reports) he carri
with him out of *Asia* two gr
Armies both by sea and land,
number three and twenty hundr
thousand, seventeene thousand,
six hundred, beside others that
tended upon souldiers) upon a
taking his prospect from a Mo
taine, and beholding his souldie
fell a weeping: And being ask
the reason why, He sayd it was,
ca

auſe after a matter of fiftie or ſixty
eares, of ſo many hundred thou-
nd men ſo ſelect and ſtrong, ſcarce
ne ſhould be found alive.

We may dreame, and feigne unto
ur ſelves I know not what *Eter-*
ities: But in the meane time *wee*
uſt needs dye, and are as water
lt upon the ground. 2 Sam. 14.14.

Another and better type of *Eter-*
tie was found out at *Conſtantino-*
e, in the yeare of our Lord 459.
he Church of *Conſtantinople*, in
e time when *Gennadius* was Bi-
op, was augmented by a new
d noble foundation of a Mona-
erie of *Acœmets* dedicated to S.
hn Baptiſt. Theſe *Acœmets* were
called for not ſleeping, becauſe
ey were never al at once to ſleep,
t ſtill to bee exerciſed in their
urſe night and day in ſinging
aiſes unto God. Theſe *Acœmets*
ere divided after this manner
o three companies, ſo that
hen the firſt company had made
end of ſinging divine praiſes,
ſecond ſhould begin, and when
ſecond had made an end, the

third ſhould begin. By meanes of this godly inſtitution the citie had in ſome ſort heaven within it ſelfe alwayes ſounding with the praiſe of God; or at leſt a type or repreſentation of the *Eternitie* in heaven, where God ſhall be praiſed for all *Eternitie*, with great delight and cheerefulneſſe, and without all wearineſſe. Therefore hath the *Pſalmiſt* good cauſe to cry out, *Bleſſed are they which dwell in thy Houſe, they will ſtill be praiſing thee.* Then ſhall all the bleſſed ſay as *Peter* did upon the mountaine, *It is good for us to be here.* For, as S. *Bernard* ſpeaketh *Eternitie* is true riches without meaſure: but he adds this withall, It is not found unleſſe it be ſought with perſeverance. But how ſhall we ſo ſeeke that we may obtaine it? Heare what the good Father ſaith. *By povertie*, by *meekeneſſe* and by *teares*, there is renewed in the ſoule the ſtampe and image of *Eternitie* which comprehendeth all times. Firſt *povertie* is the way to *Eternitie*.

Pſal. 84. 4.

Mat. 17. 4.

Bern. Ser. 2. de Omn SS.

Bleſſed

Bleſſed are the poore in ſpirit: for theirs is the kingdome of heaven. Mat. 5. 5

Where poore men are deſpiſed and forſaken, there is the heart and the money locked up together in the cheſt: Where money is expended according to the rules of *Avarice*; there is no affect or love of povertie, there is no deſire or love of *Eternitie*. Secondly, *meekeneſſe*: By *meekeneſſe* wee make our ſelves ſecure of things preſent, and have an aſſurance of things to come. *Bleſſed are the meeke: for they ſhall inherit the earth.* If any man aske, what ſhall we ſay of him, that is void of *meekeneſſe* and *patience*, that can ſcarce at any time ſpeake a mild word? What gaines he by his implacable impatience? What doth it profit him to rage and fret with indignation, to make outcries and tumults, to ſhew his will to doe miſchiefe, though he cannot effect what he would; or, to conclude, to ſalute no man civilly, as if he were an enemie to all humanitie and affabilitie? What

ſhall we ſay of ſuch a man? If there bee any ſuch, he is ſure to ſuffer loſſe of goods or goodname, or both: for, the riches which he hath, he poſſeſſeth not, but keepes them like a dog, whoſe propertie is to barke at a man, to flie upon him, and to bite him: As for his good name, if he have any, hee ſhall not augment it by the title of impatience: and as for heaven hee loſeth that before hee hath taken poſſeſſion of it. Thirdly, *Teares*, For, by weeping and mourning wee redeeme the time paſt, we recover what we prodigally ſpent by ſinning. But this mourning and ſorrow muſt not laſt for an houre onely, or for a day; for this is nothing elſe, but to doe as hee did, who at his mothers death put on mourning clothes, forced for the preſent a few teares, and ſo went along after the beare, and left her not till he ſaw her buried; but the ſame day, or the next day after wiped away all teares from his eyes, changed his weeping into laughing, cast off

off his mourning clothes and put on colours. This is not to mourne in good earneſt, to make an end of mourning ſo ſuddenly. But this we doe (alas!) too often. To day we make publike confeſſion of our ſinnes to God, and heare abſolution; we repent us of our ſinnes, and receive the holy communion: and within a day after wee ſinne againe with delight, and without feare, and oftentimes more grievouſly than before. We deteſt for the preſent the wicked courſe of our life paſt; and wee returne againe to the ſame paſſe. Wee forſweare the ſinnes which wee formerly committed: and againe the ſame day wee commit the ſame. So with the ſame tongue we proclaime Chriſt innocent, and crucifie him afreſh, as if we were the true brothers of *Pontius Pilate*, who with one and the ſame mouth did both abſolve him and condemne him, confeſſing that hee *found no cauſe of death in him*, and yet adjudging him to be crucified. We are very fickle and inconſtant,

Luk. 23. 22. 24.

but in nothing more constant than in the repetition of a vitious course of life. Alas! alas! we carrie too much of the *Moone*, that is, inconstancie in our breast. Sometimes wee are so zealous and so holy, that we will not admit of [illegible] countenance, for feare lest it should hinder our sanctitie and devotion: we looke demurely, casting our eies down to the ground, and knit the browes as being angry with our selves, when we finde in our selves the least remissenesse or coldnesse in holy duties: But this sanctitie and devotion doth never continue long. After a while we begin to hate even pietie it selfe, and the streame being turned, we turne againe to our former riot and intemperance: and we are as readie to dissolve the knot of friendship made betwixt God and us, as at the first we were unwilling to have it knit. At length *Pietie* attended with *sorow* and *repentance* presents her selfe againe unto us, and puts to flight lasciviousnesse, untill the time comes that we begin

gin to *repent* us of our *repentance*. So wee seldome continue long in any honest and godly course, for it seemes unto us too laborious: and at every light becke wee row downe the streame of our former uncleanenes. Such is the inconstancie of our life, that it presents unto our mindes all sorts of pleasures and vices. Wee make an outward shew of adoring vertue: but in heart and mind we fall downe and worship vice, a most laborious kind of service; this is not the way unto *Eternitie*, unlesse it be of punishment and torments which shall have no end.

Let us single out one Christian man of many, and such a one especially as is most addicted to his pleasure; let us carrie him along with us to the mouth of a furnace red hot and flaming; and then let us begin to question him after this manner; *How much pleasure* wouldst thou aske, to continue burning in this furnace for one day? He will answer to this undoubtedly, I would not be tormen-

ted in these flames for one day, t
gaine the whole world, and all th
pleasures in the world. But let
propound another condition unt
him, *What reward* wouldst tho
aske, to endure this fire onely f
halfe a day? *Propound* what re
ward you will, there is nothing
delicate, so precious, so deare u
to me, which I would bee willin
to buy at so deare a price, as the
torments. But to trie once more
What reward and pleasure would
thou aske, to goe into this furnace
and to stay there but one houre
His answer certainely will be
this. Let the most covetous and
impudent man in the world aske
what he can, that is not to be
compared with the inutterable and
unsufferable scorchings and tor-
ments of this fire, though they
should last but for one houre, if
these answers be good and agree-
ble to right reason, How comes it
to passe, ô God, that for a little
gaine, and that but vile; for de-
ceitfull honour, and that fugitive;
for filthy pleasure, and that not

long

ong; ſo many men ſo little regard *Eternall* puniſhment in Hell-fire. We cannot bee perſwaded with any reward, no though it be to gaine a whole world, to ſtay but for one houre in fire *Temporall*: And yet, if either gaine at any time invites us, or if honour ſmiles upon us, or pleaſure allures us, wee never feare Hell and fire *Eternall*. But thou wilt ſay, *I hope* for better; God is merciſull, and his goodneſſe will not ſuffer me to deſpaire, or to be terrified with the feare of evill to come. So indeede wee are wont to ſpeake: And the wordes in themſelves are not impious, if our workes were pious. But for the moſt part our workes are ſuch, that if we rightly conſider them, wee have little cauſe to hope for mercy. It is a very dangerous and fooliſh part, for a man to live in a conſtant courſe of ungodlineſſe, and to hope for *Eternitie* amongſt the bleſſed. Alas! one ſinne is ſufficient to condemne us. Knoweſt thou not what Chriſt hath threat-

Mat.5. 22. ned in the Gospell? *Whosoever shall say unto his brother, Thou foole, shall bee in danger of Hell fire.* Knowest thou not what Christ hath forbidden? *Whosoever looketh upon a woman to lust after her, hath committed adulterie with her already in his heart.* Knowest thou not what Christ hath prenished? *Not every one that saith Lord, Lord, shall enter into the Kingdome of heaven: but he which doth the will of my Father which is in heaven.* Knowest thou not that Christ shall shut many out of the gate? *Hee that loveth father or mother more than me, is not worthy of me: And he that taketh not his crosse and followeth after me, is not worthy of me.* Knowest thou not what Christ hath openly and plainly said, and againe repeated?

Mat.20. 16. *Many bee called, but few chosen:* *Few* indeede, yea very *Few.*

22. 14. Knowest thou not how often Christ hath exhorted to amendment of life? *Except ye be converted, and become as little children, ye shall not enter into the kingdome*

Mat.18. 3.

of

of heaven. If thy hand or thy foote offend thee cut them off, and cast them from thee: it is better for thee to enter into life halt and maimed, rather than having two hands or two feet, to bee cast into everlasting fire. Except ye repent, yee shall all likewise perish. And not long after, Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not bee able. Knowest thou not, how expressely Saint Paul recites up all those things that hinder us from entring into that blessed Eternitie? The workes of the flesh are manifest, which are these, adulterie, fornication, uncleanesse, lasciviousnesse, idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, and revellings, and such like: of the which I tell you before, as I have told you in time past, that they which doe such things shall not inherit the kingdome of God. Now if any man be guiltie

8. Luk. 13. 3. 24

Gal. 5. 19. 21.

guiltie to himselfe of any one of
these sinnes here reckoned up,
and is not so grieved for it that he
seekes by all meanes possible to
avoid it for the time to come: He
may sing to himselfe, if he will
this vaine *Spero*, I hope, and I
hope; but this mans hope is in-
deede none at all, but meere rash-
nesse and presumption. For a man
to adventure the danger of stripes
and blowes, is an evill that may be
borne. To lose at play an hun-
dred or a thousand florens, is a
great misfortune, but may be en-
dured. To lay his head at stake,
and to bring his life in danger, is a
bad adventure: but at the worst it
is but losse of life, and that losse is
not of all other the greatest. But to
hazard the *Eternall* salvation both
of body and soule, by living at un-
certainties, by hoping in words,
and despairing in workes, nullify-
ing hope by a wicked and ungodly
life: This is the extremest of all
evils: This is the most grievous
misfortune a man can fall into:
This is most pernicious rashnesse

and

nd boldneſſe: This is extreme fol-
y and madneſſe. *Now conſider this* Pſal. 50.
e that forget God, leaſt he teare 22.
n in pieces, and there be none to
eliver you.

CHAP. III.

That the way of Eternitie *is diligently and carefully to be ſought after.*

LEt every Chriſtian man there-
fore often aske himſelfe, and
others alſo, which are in the place
of God, this queſtion, *What ſhall* I
doe that I may obtaine bleſſed *E-*
ternitie, or *Eternall* bleſſednesſe?
Am I in the right way that leadeth
unto *Eternitie*? Something I doe
indeed, but it is but very little, and
not worth ſpeaking of. I thirſt and
breath after the joyes which are
immortall and *Eternall*: But few
are my works, cold and imperfect
at the beſt, and altogether unwor-
thy of an *Eternall* reward. I thinke
it long till I arrive at the haven:

But

But I am afraid of the troublesom
waves and tempests by the wa
When as yet notwithstanding th
is the safest and best way un
heaven, which is most rough a
narrow. This the very Truth
selfe of Gods mouth pronounce
and Christ proclaimeth, saying
Matth.7. 13. *Enter yee in at the strait gate: F*
wide is the gate, and broad is th
way that leadeth to destruction, a
14. *many there be* (Alack! too many
that goe in thereat: Because strai
is the gate, and narrow is the wa
Luk.13. 24. *which leadeth unto life, and fe*
there be (Alack! too few) *that fin*
it. Againe, *Strive to enter in at th*
strait gate; For many (I say unt
you) will seeke to enter in and shal
not be able. Oh what a fearefull word
is that, MANY! and that, FEW
How should it make us tremble
But wee miserable men deceive
our selves, rashly promising unto
our selves *Eternitie:* And yet I
cannot tell whether wee may be
more truely sayd, to hope or to
dreame that we shall be reckoned
amongst those Few before mentio-
ned

ned. I would to God *now*, even *now* whilst it *is the accepted time*, and *the day of salvation*, we would have a diligent and an intent eye upon *Eternitie*, and reason thus with our selves! Alas! what is all this that I suffer, or that I see others suffer? *It is* nothing if it be compared with *Eternitie*. What if I could reckon up as many labours and perils as S. *Paul* himselfe did undergoe, as they are by him set downe in his second Epistle to the *Corinthians*, and the seventh Chapter? If I should endure *hunger* and *thirst*, enmities and injuries, sickneſſe and povertie? yea more, what if I were *stoned* with Saint *Paul*, and *beaten with rodds*? What if I *suffered shipwracke*? All these are nothing to punishments *Eternall*. Therefore in all adversitie I must thus thinke with my selfe, I shall *see an end of all*.

2 Cor. 6. 2.

2 Cor. 11. 27.

25.

Psal. 119. 96.

The Prophet *Daniel* having reckoned up sundry calamities, at length addeth these words *Even to the time of the end: because it is yet for a time appointed*. Come hither

Dan. 11. 35.

hither, Come hither all yee that a
in affliction, in sorrow, need, sick
neſſe, or any other calamitie. Wh
doe yee drown your ſelves in yo
owne teares? why doe yee mak
your life bitter unto you with in
patience and complaining? Here
comfort for you, great comfor
drawne from the time of that ſuffe
ring. *Are divers* calamities upo
you? *Be not* caſt downe: Have
good courage: They ſhall contin
onely *for a time*. *Do yee* ſuffer co
tumelie & reproch? are yee weari
with injuries? are other trouble
multiplied upon you? *Ceaſe t
lament*: All theſe ſhall laſt b
for a time; they ſhall not laſt fo
ever; your ſighing ſhall have a
end.

Teares may diſtil from your eye
for a time: But ſighs and groane
ſhall not ariſe from your hearts fo
ever. The time is at hand, whe
you ſhall be delivered from a
griefe, and be tranſlated unto ever
laſting happines. This is moſt clear
by that in Eccleſiaſticus. *A patien*
Eccluſ. 2. 3. *man will beare for a time, and afte*
wa

ard joy shall spring up unto him.
ut see also, which thinke your
lves the only happy men on earth,
d the darlings of the world, know
us much, & be not proud, neither
tup your horne: All your seeming
ppines (for it is no more at the
st) hath but short and narrow
unds and limits, and is quickly
ffed over. Your triumphing is
t *for a time*: your golden dreames
st but *for a time*: After a time, and
at not long, Death will command
ou to put off Fortunes painted
izard, and stand amongst the
roud: Then shall yee truly ap-
eare so much the more unhappy,
y how much the more you seemed
o your selves before, in your owne
oolish imaginations, most happy.
Therefore whether sorrow or joy,
ll is but *for a time* in this world. It
s *Eternitie* alone which is not
oncluded within any bounds of
ime. Whether therefore the body
uffer or the minde; whether wee
ose riches or honours; whether
our Patience be exercised by sor-
ow or griefe, cares or any other af-
flictions,

flictions, inward or outward, is but painted and momentanie, wee thinke upon *Eternall* punishments. For when fifty thousand yeares shall be passed after the day of Iudgement, there shall still remaine fifty thousand Millions of yeares; and when those likewise are passed, there shall still remaine more, and more, and yet more millions of yeares, and there shal neuer be an end. But, who thinks upon these things? who weighes & considers them well with himselfe? Sometimes wee seeme to have a sauour of things *Eternall*: But we are tossed up and downe with the motions and though s of things past, and things future: our heart wavereth, and is full of varieties. Who will establish it, and set it in a sure place, That it may stand a while, and standing admire, and admiring be ravisht with the splendour of *Eternitie*, which alwayes stands, and never passeth away? Well did *Myrogenes*, When *Eustachius* Archbishop of *Ierusalem* sent gifts unto him, Hee did very

Augustin. l. 11. Confess. cap. 11.

ell, I say, in refusing them, and
ying, Doe but one thing for mee,
nely pray for mee, that I may be
llivered from *Eternall* torment.
either was *Tullie* out of the way *Tull. Tusc. quæst. l. 3.*
hen hee sayd, *No humane*
ing can seeme great unto a wise
an, who hath the knowledge of
Eternitie, and of the magnitude
the whole world. But *Francis*,
e Author of the order of the
anciscans, hath a saying farre
tter than that of *Tullie*, *The plea-*
re that is here, saith hee, is but
ort: but the punishment that
all be hereafter is infinite: The
bour that is here is but small: but
e glory which shall be hereafter,
Eternal. Take your choyse. Many
e called, few chosen, but all
warded according to their
orkes.

Let us hasten our Repentance
erefore whilst we have time: It is *Guerric. Serm. 4. de Purific.*
tter, saith *Guerricus*, to be purged
y water then by fire, and it is farre
sier: Now is the time for Repen-
nce: Let our timely Repentance
erefore prevent punishment.

Whosoever

Whosoever is afraid of the h
frost, the snow shall fall upon h
He which feareth the lesser d
ment: shall suffer a greater:
which will not undergoe the l
burden of Repentance, shall be
ced to undergoe the most h
burden, and most grievous pu
Gregor. ments of Hell. S. *Gregory* hat
saying to this purpose, *Some,*
he, whilst they are afraid of *T*
porall punishments, run themsel
upon *Eternall* punishments. Hi
Pacian. we may adde that of *Pacian*,
member, saith he, that in Hell t
is no place for Confession of sin
no place for Repentance: for t
it is too late to repent, & the tim
past: Make haste therefore wh
you are in the way. We are afrai
Temporall fire, & the *Executio*
hands: But what are these to
clawes of tormenting Divels,
the *everlasting* fire of Hell? T
Counsaile of Saint *Ambros*
a lapsed Virgin fitts well in t
place.

Ambros. cap. 8. ad virg. lapsa. True Repentance, saith he, ou
not to be in word only, but in d

his is true Repentance indeed,
ou setteſt before thine eyes,
what glory thou art fallen:
conſidereſt with thy ſelfe, out
hat booke thy name is blotted,
beleveſt, that now thou art
e unto utter darknes, where
is weeping and gnaſhing of
without end. And when thou
certainly perſwaded that thoſe
gs are true, as indeed they are,
g that the ſoule that ſinneth
danger of Hell fire, and there
meanes after Baptiſme left to
e, but onely Repentance; Be
tent to ſuffer any labour, and to
rgoe any affliction, to be freed
Eternall puniſhment. The
aſes of the body move the ſick
to purge his body: Let the diſ-
s of our ſoules move us alſo
ake the purgation of Repen-
ce: let the deſire of our ſalvati-
move us: let the feare of *Eter-*
l death, and *Eternall* torment
ve us: let the hope of attaining
rnall life and *Eternall* glory
ve us: Let us embrace that
ich purgeth the ſoule, and let us
eſchew

eschew that which polluteth
And nothing defiles the soule mo
than a filthy body. Faithfull
this counsaile of Saint *Ambr*
and worthy of us to be e
braced.

O Christ Iesus, Grant unto
that we may so possesse thi
transitorie and *temporall*, that fi
ly we lose not the things which
Eternall: and give us grace
walke in their steps, and to follo
their good example, of whom
Augustin. *Augustine* speaketh, *Many th*
are, saith he, that willingly co
under the yoke; and of proud
haughty men become humble
lowly, desiring to be what bef
they despised, & hating to be wh
before they were; passing by, li
strangers, things present, & maki
haste with greedines after things
come. They pant in their runni
towards their *Eternall* countr
preferring Abstinence before F
nes, Watching before Sleepe,
Povertie before Riches, accou
ting labour in the conquest of vi
to be but pleasure, loving the
enem

emies, passing by injuries, and for the hope of an *Eternall* ward. And who then would suffer any extremitie and labour to purchase unto themselves an *Eternall* reward?

THE

THE FOVRTH CONSIDERATION upon ETERNITIE.

How holy David meditated upon Eternitie, and how we should imitate him.

THat God should punish the *Apostate Angels* and men condemned at the last day, with *Eternall* punishments, is hath seem'd so strange to some d so incredible, that *Origen* himfe, a man otherwise of an admi-

rable wit, and excellent learning, very well skilled in Scripture, hath beene ſo bold as to teach, That the Divels and the Damned after a certaine time, when they ſhall be ſufficiently purged by the fire, from their ſinnes, ſhall at length be reſtored to grace. But S. *Auguſtine* and others convince him and condemne him of this his errour. Yet notwithſtanding this errour hath found in the world many favourers. Certain Heretickes called the *Aniti* have diſſeminated & ſcattred it throughout *Spaine*, by divers their interpretations. Some thought that all the damned, others that Chriſtians only, others that Catholickes only, others that thoſe onely that had beene more liberall then others in giving of almes ſhould be delivered at length out of Hell. Though S. *Auguſtine* hath not refuſed the their errours, yet the Holy Ghoſt hath done it plainly and openly.

Id lib. 21 De civitat. Dei cap. 23. &c.

Matth. 25.41. 46. *Depart from me yee curſed into everlaſting fire*: and againe, *these ſhall goe away into everlaſting punishment, but the righteous*

life eternall. Here no Gloſſes or Interpretations will ſerve their turne to defend their errours. Wherefore the Divine *Pſalmiſt* king *David* though he delighted much in the conſideration of both times, that which was paſt, and that which was to come, yet hee had an eye more eſpecially to that which was to come. *Mine eyes,* ſaith he, *prevent the night watches,* Pſal. 119 and againe in another place, *Thou* 148. *holdeſt mine eyes waking: I am ſo* Pſal. 77. *troubled that I cannot ſpeake.* What was it, Bleſſed Prophet, that thus broke thy ſleepe? What buſines hadſt thou to doe ſo early, before daylight? What cauſed thee ſo to keepe ſilence and to be troubled in mind? Heare what he ſaith. *I have* Pſal. 77. *conſidered the dayes of old, and the* 5. *yeares of ancient times, & the yeares of Eternitie I have had in my mind.* Lo! This was the thing that broke his ſleepe, when he compared the yeares that were paſt with the yeares which were to come, and with *Eternitie.* Neither did he thus in the day onely, but, *I call to re-* 6

membrance, saith hee, *my song in the night: I communed with mine owne heart; and my spirit made diligent search.* And what moved him to this nightly exercise? *Will the Lord cast off for ever? and will he be favourable no more? Is his mercy cleane gone for ever?* See how hee feares and trembles at the very consideration of *Eternitie*, how he is afraid of Gods judgments, lest God should punish him with *Eternall* punishment. And what's the end and effect of this Meditation? *And I said, This is mine infirmitie; But I will remember &c.* or *Now I will begin.* So in an instant, at the very same minute, he became better then he was, and delayed not, neither did deferre his Repentance and put it off till worser yeares. But, saith he, *Now I will begin*, now I will live a more godly life than I have done: He saith not, After such an houre, or after such a day, But *Now, even now.* I, will some man say, if I were as *David* was, if I could meditate of *Eternitie* as blessed *David* did, it may be

then

then I would readily and with alacritie say with *David*, *Now I will begin*: But I am so intangled with daily cares, so hindred with worldly busines, so distracted into divers parts one way or other, that I cannot. I live amongst men; I see and heare much evill; I have no time or leisure once to have so good a thought in mind as the thought of *Eternitie*. When we meet together in companie to make merry, amidst our sports, and amongst our cupps wee never conferre about such grave points: our minds wander up and downe about many things, and cannot then fix themselves upon the consideration of *Eternitie*. At our feasts and merry meetings wee take our cups, and please our selves in making jests: Thoughts of *Eternitie* are to severe too sad and Melancholik to be entertained by us; wee banish such out of our companie. We enquire, what newes out of *Italie*, or *France* or *Spaine*. That which you tell us of so often, concerning Heaven and Hell, is now old, and growne stale.

Wee know it well enough already: what need you repeat it so often, till we loath it? So by this meanes there is no place or time left once to think upon *Eternitie*. O Christian brother, it's true indeed which thou sayest, I cannot deny it. But I could wish thou wouldest be as ready & forward to amend thy fault as to confesse it. It's too cleare and manifest, we see it with our eyes, that there is little or no care in the world of *Eternitie*, although one thing or other every day still puts us in mind of it.

The Booke of the rites and Ceremonies of the Church of Rome at the consecration of their Bishops doth appoint these words to be recited, *Annos Æternos in mentes habe*; *keep* still *in mind the years of Eternitie*, or *Thinke upon Eternitie*: For when the Pope new elect, in a solemne manner is carried along to S. *Peters Church*, there goes one before him, having in his hand burning flax, & shaking it he repeateth thrice these words, *Pater Sancte, sic transit gloria mundi*, *Holy Father*,

So

To the glory of the world passeth away. It were a devout and godly practise, if we did every day at the beginning and end of all our actions, say unto our selves these words, *Annos Æternos in mente habe; Thinke upon Eternitie:* But especially when we are tempted unto any sin, when the Divell suggests & puts into our minds ill thoughts, and when our Conscience is in danger of being wounded, O then *Thinke upon Eternitie.*

CHAP. I.

Divers Admonitions to thinke upon Eternitie.

PHilip king of *Macedon* appointed a certaine noble young man to salute him thrice every morning after this māner, *Philippe, homo es: Remember, Philip, Thou art but a man.* That being put dayly in mind of his mortalitie, hee might carry himselfe towards mortall men like a mortall man.

Much more ought every good Christian man, and true member of the Catholik Church be a Monitor unto himselfe, and with due consideration thrice at the least every day say to himselfe, *Eternitie, Eternitie, Eternitie!* Why so? *Set thine house in order* (saith the Prophet to king *Hezekiah*) *For thou shalt die, and not live.* Isai. 38. 1. There will come an evening for certaine, after which thou shalt see no morning; or there will come a morning after which thou shalt see no evening. Have especiall care therefore in all thy actions, that thou woundest not thy Conscience: and trust not too farre to those things that perish, for feare lest thou thy selfe together with them doest likewise perish, and finally lose the things that are *Eternall.*

It is a custome in *Germany* and not to be disliked, in the evening when a Candle is first lighted or brought into a roome, To say *Deus det nobis lucem Eternam*, *God grant unto us light Eternall*: Wee shall doe well to imitate the

German

Germans in this custome: or rather it is alreadie in use, and hath beene long agoe in many parts of this kingdome to say, *God grant us the light of heaven.* It is very good duly to put us in mind of *Eternitie.*

There is likewise a kind of *Eternitie* in Slaverie and Imprisonment, but infamous and horrible. It is a cruell punishment and worse then death it selfe in some mens judgement, to be condemned to perpetuall imprisonment, or to be a perpetuall Gally slave.

Those which are oppressed with sicknes or other sorrowes do likewise imagine with themselves, that even in their sufferings there is a kind of *Eternity.* Whence it comes to passe that wee often heare them utter such distempered speeches as these, *Will this last alwayes? Shall I still without end be nayled fast to my bed? Shall I suffer these paines and sorrowes perpetually? Shall I alwaies be thus vexed and tormented?* Alack! these *Eternities* are but short, and soone come to an

end. But if it bee so grievous to flesh and bloud to endure slaverie or imprisonment here on earth, though but for a moment (for our life is no longer; according to *Davids* measure, but a span, which is very short) What care and diligence, and circumspection ought we to use, that we be not cast into the prison of Hell, and into the faddomlesse pit, where there is slaverie and imprisonment, pain and torment, to bee endured throughout all ages, beyond all times, even to all *Eternitie*.

CHAP II.

That Eternitie transcends all numbers of Arithmetick.

THere is a very common and well knowne Arithmetick which children are taught when they first go to Schoole; and this is it. Suppose there were a mountain of very fine sand as big as the whole earth, or rather much big-

ger

ger: Then ſuppoſe that every yeare an Angell ſhould take from this mountaine one, and but one graine of ſand: How many thouſand, and thouſand, and againe I ſay thouſand; yea how many hundred thouſand; and yet more, how many thouſand millions of yeares muſt there needs paſſe, before it can bee perceived that the mountaine is growne leſſe, or any whit diminiſhed! Let a man that is skilfull in Arithmetick ſit downe, and begin to caſt, How many yeares muſt paſſe before the mountaine, or halfe the mountaine be removed by the Angell. Certainely wee cannot conceive that ever hee ſhall be able to caſt up the Totall number of the ſand. But herein are we miſtaken; for although wee cannot conceive it poſſible to be done, yet it may bee done. But *Eternitie* exceedes this number of yeares beyond all compariſon; it is moſt certaine: For *betweene a thing finite and a thing infinite there is no compariſon, no proportion*: *Eternitie* hath no limits,

mits, no termes, no bounds, none at all. But suppose the damned should burne in Hell no longer then till the mountaine by graine after graine, yeare after yeare should by the Angell be quite removed: yet what an incomprehensible number of yeares must first passe, before they can expect to see the day of deliverance? But (alas!) there is no such day to be expected; their torments shall have no end: After that incomprehensible number of yeares, it shall be truly said, *Now* beginneth their *Eternitie*, their *Eternitie* is not in any part expired, they are as farre from the end of their torments as they were at the beginning. After a thousand yeares, yea after a hundred thousand yeares there shall not be an end or middle, or beginning of *Eternitie*: For the measure of *Eternitie* is *Alwayes*. The same Art of Arithmetick about the businesse of *Eternitie*, a late Divine teacheth, in words somewhat different, but in meaning all one with the former. I therefore adde

dde it, becauſe a man can never ufficiently think or ſpeake of it. *Conſider*, ſaith he, what is the ength of *Eternitie*. How long hall God and his Saints reigne? How long ſhall the damned burne n Hell? *For ever*. How long is hat? Imagine an hundred thouand yeares. Alas! That's nothing n reſpect of *Eternitie*. Imagine en hundred thouſand yeares, yea o many ages? Yet that's nothing, *Eternitie* is ſtill as long as it was. Imagine a thouſand millions of eares. And yet that's nothing. *Eternitie* is not a whit ſhortened. Imagine yet more, 1000000000 0000000000000000000.a thouſand, thouſand, thouſand, thouſand, thouſand, thouſand, thouſand millions of yeares. Imagine I ſay, the damned ſhould burne in Hell ſo many yeares, and yet thou haſt not found the very beginning of *Eternitie*. Imagine once more ſo many millions of millions of yeares as there are drops in the ſea, and yet thou art not come to the beginning of

Cornelius de Lapid. in cap. 15 Exod. v. 18.

Eternitie.

Eternitie. Such for continuance is the *Eternitie* of joy, in which the blessed shal enter, & the *Eternitie* of torments which the damned shal suffer. O Iesus spare us, spare us ô Iesus, ô Iesus save us; Have mercy upon us, ô good Iesus, and suffer us not to be plunged headlong into the bottomles pit, to be tormented with the damned for all *Eternitie*.

But yet if God would but say unto the damned, Let the earth be covered with most fine sand, and let the world be filled therewith, and let it be heaped up so high as heaven, and then let an Angell come once in every thousand yeares, and take one graine of sand out of this heap, when after so many thousand yeares as there be graines of sand, the Angell shall have removed the whole heap, then wil I deliver you out of Hell: Oh how would the damned exalt and rejoyce, and not think themselves damned! But (alas) after so many thousands of yeares, there remaine yet more, and more, and infinit more, to all *Eternitie*, even for ever and ever.

This

This is that heavy weigh that so presseth the damned. Let everyone therfore that sinneth consider with himselfe, and againe, I say, let him consider, that unlesse he repent, he shall be pressed and groane under his heavy weight of *Eternitie*.

Guilielmus Peraldus Bishop of Lions, a very religious and learned man hath another manner of reckoning, meditating upon the innumerable number of yeares, throughout which the damned shall be tormented. *If the damned*, saith hee, should every day distill from their eies but one small teare, and those teares should bee added together day after day, they would at length farre exceed the drops of the Ocean: for they have their number and measure; and it is easie with God to say, So many are the drops of the Ocean and no more. But the teares of the damned exceed all number and measure. Alas! Alas! How little doe we thinke upon these things! How freely and willfully doe wee sinne, and make our selves guiltie of *E-*

ternall:

ternall punishment, and that often-times for a very little short, and filthy pleasure!

Yet there remaines one way more of casting up this numberlesse number of yeares: Suppose there were a schedule of Parchment a span broad, but so long that it would begirt and incircle the whole Globe of the earth: And suppose it were written all over very close with figures of 9. from one end to another: Who so skillfull an Arithmetician, that can tell the number thereof? What mountaine so great, that consisteth of so many graines of dust or sand? What Ocean so vast, that containeth within it so many drops of water. And yet this is nothing to *Eternitie*; it stretcheth it self further than so; it knowes no bounds; it is extended beyond all measure. But how farre is it extended? It is extended infinitly and without end. If thy heart, (ô Christian man) be not turned into a stone, it cannot but melt at the consideration of these things, and the ve-

ry

y thought of the bottomlesse pit nd *Eternall* punishment will nake thee feare and tremble. If here be any sense in thee, here it will shew it selfe. But, as I said efore, too few think upon these hings; and too many live so seure of their salvation, as if there were no Heaven, no God, no Hell, o *Eternitie*. Every day they heap sinne upon sinne, as if they boured and studied to make their ast day to exceede the former, for he measure and number of their sinnes: And so they passe unto *Eternitie* sporting and playing, as if they went to prison but for a few weekes or dayes. *Such men* s these, saith Saint *Gregorie*, when hey should be mourning for their sinnes, they are dancing for their pleasure, and when they should bee seriously meditating upon death, they runne laughing unto execution. This is blindnesse indeed, this is oblivious madnesse. For this short life, which is but the shadow of *Eternitie*, wee labour beyond all measure; but for

the

the life which is *Eternall* and mo
happy wee scarce take any pain
at all: And yet the not obtainin
of this life is the incurring of *Et*
nall death, which as it is a torme
more grievous than all the to
ments of this life, so in this it
most grievous, that there is no r
or mitigation of paine, no notw
one short houre in the infini
space of all *Eternitie*.

CHAP. III

What effect and fruit the consideration of Eternitie bringeth forth.

AND this is it that hath ma
so many good Christians, an
so many holy *Martyrs* so promp
and ready to suffer any torments
and any kind of death, that eve
in their greatest paines, when the
lay wallowing in their own blou
they were most stout and courag
ous, and with a constant looke, an
cheerefull countenance insulte
ove

er their Tormentours: *They had yeares of Eternitie in mind.* This t that hath made the world me distastfull and unpleasant o many, insomuch that they e taken their leave of all plea- es, and imbraced and entertai- a severe and strict course of giving themselves wholly to ding, meditation, and prayer, such holy duties, minding ven, and heavenly things. *They the yeares of Eternitie in nde.* The thought of *Eternitie* ll make all things in this life me easie and pleasant, though flesh and bloud they seeme most evous and unpleasant. It makes labours seeme light and very ort. Prayer, study, watching, such like holy duties it com- nds unto us, and makes them me amiable. It seasons and eetens hunger and thirst. It tigates the sence of pinching po- rty. It makes all manner of sses in this life not onely tolera- , but also gratefull and comfor- le. Whosoever hath the yeares of

Eternitie

Eternitie in mind, and impri
thē within, deeper & deeper by
ly meditation, shunneth no lab
neither is daunted with any lo
Offer him a kingdome; offer
all the delights and pleasures i
world: and he will not chang
poore estate and condition
them. Such a man as this is n
complaining: he indures all thi
he submits himselfe to all.
thus he thinks with himselfe, *W*
a small thing is this or that,
or this, and of how short co
nuance! I will therefore indur
patiently; it will not last alwa
It is but for an houre, and th
very short one, that mine enem
here oppresse me. Well, goe to
detractors, bite mee still, if yee w
yee envious; I will not runne fr
you; This is your houre and
power of darknes: But I ex
the day of the Lord, and the da
Eternitie; and why should I af
and torment my selfe with sor
and lamentation? All this life
but a death of one houre:
victorie is not difficult; but
trium

mph is *Eternall*. Why should
afraid of the raging waves of
troublesome world? I have
of the haven already. Now
ines and thunders upon the
s of the good and godly; but
storme will shortly blow over.
upon his enemies God shall al-
es raine fire and brimstone
me and tempest: this shall be
r portion to drink. *And many* Daniel.
them that sleepe in the dust of the 12.2.
th (So Propheſieth *Daniel*)
awake; some to everlasting
and some to shame and ever-
ing contempt. In the old law Numb.10
commanded *Moses*, saying; 2.
take thee two trumpets of silver,
whole piece shalt thou make
m. If they blow but with one 4
pet, then the Princes which
heads of the thousands of Israel
gather themselves unto thee. 5
en yee blow an alarme, then the
pe shall go forward. Vnto theſe
trumpets wee may compare
e two words, NOW and
WAIES. This is the law of
world, NOW let us be merry;

now

now let us rejoyce: *now* let us en
our goods, whilſt we have the
Come, let us *now* crowne our ſel
with Roſes, before they be wi
red; *now* let vs leave in every pl
the ſignes and footeſteps of our
They that attend only to the ſo
of this Trumpet, they that h
eares to heare nothing but
NOW, they live for the m
part ſo, as if there were no A
WAIES for to follow. There
they doe not remove the cam
amidſt their pleaſures they wi
ly forget that they are here
Pilgrims and ſtrangers: whith
ſoever the wanton fleſh invi
them, they goe with greedin
they are buſied altogether in h
ping up riches and following pl
ſures; And the ſound of this NO
doth ſo obtund and dull their ear
that they are deafe to all go
counſailes and precepts;
they will not ſo much as lend
eare to that ALWAIES whi
ſhall follow. But they which o
their eares to heare, and th
hearts to underſtand, when

Chur

urch foundeth both Trumpets, s it often doth) and thereupon riouſly conſider with them-ves, and compare together this ort NOW with that infinite d everlaſting ALWAIES, they ill uſe no delay, but preſently re-ove the camp: they live here as lgrims and ſtrangers; they have eir loynes girt; they remember at they are in a journey; they nd their riches and pleaſures be-re them into their Countrey hich is above; they chooſe ra-er to enjoy them ALWAIES in aven, then NOW for a ſhort me upon earth. Certaine it is, hoſoever heareth attentively, and indeth ſeriouſly the Alarme of eſe Trumpets, and thereupon ompareth together things preſent ith things future, and things tran-torie with things *Eternall*, He wil reſently make himſelfe ready to epart, hee will prepare himſelfe a lace of buriall, he will lay out his inding ſheete, hee will ſend for is beare, and furniſh himſelf with l things neceſſarie for his journey,

remembring

remembring ſtil in every place th
he is paſſing on the way to *Eter*
tie, and conferring with himſe
every day after this manner, *W*
ſhall I be able to give account un
God for all my thoughts, wor
and deeds? and, when ſhall I gi
up my account? and, What ſe
tence will he paſſe upon me? NO
therefore will I die unto my ſelf
that I may ALWAIES live un
my ſelfe and unto God. Well is
with that man, which timely a
dayly thus thinketh upon *Eterni*
tie. Whatſoever we doe, wee a
paſſing on our way, and we do n
know how ſhort it is, unto t
gate which leadeth to *Eternit*
At the laſt houre of our life dea
ſhall bring us unto this gate, a
compell us to enter. Let us therfo
ſo live as if wee were alwaies e
pecting death, that if it ſhall plea
God at any time to viſit us wi
ſicknes the forerunner of death, w
may entertaine it cheerefully, a
beare it patiently, lifting up o
eyes unto Chriſt hanging upon th
Croſſe, the true and perfect patter

f Patience, and when the time of
ir dissolution draweth neere,
aying thus; *Lord Iesu stand* by
e and comfort me, Lord Iesu be
esent with thy servant that put-
h his trust in thee, Lord Iesu
ake mee partaker of thy victorie,
rd Iesu receive my spirit, and
d mee through the darkesome
lley and shadow of death, lead
e and forsake me not untill thou
st brought my soule into the land
f the living, O thou most potent
conquerour of death, O
thou which art my
light, life and
salvation.

THE FIFT CONSIDERATION upon Eternitie.

How others, even wicked men themselves have meditated upon Eternitie.

THe old historie of the Fathers tells us of a religious man, that reading upon the nineteenth Psalme came at length, having not thought of it, to these words, *For a thousand yeares in thy sight are but as yesterday, when it is past.* and here stuck: for he could not conceive a reason, why a thousand yeares and one day should be compared together. Whereupon the sense that there was, did so

so ravisht the man with her sweet singing, that though hee heard her sing a very great while together, yet he thought the time very short, scarce a short houre long. *The wind* John. 3. 8 *bloweth where it listeth.* Not good men onely have with holy *David* meditated upon *Eternity*, but even wicked men also, and those oftentimes against their will.

Benedictus Renanus reports of a vaine and ungodly fellow, a very Epicure & meere worldling, which never used to fast or watch, one that could not endure the want of any thing, but especially sleepe. Vpon a certaine night, it seemes, this fellow could not sleepe as hee was wont, being much troubled with unusuall dreams: so he turned himselfe upon his bed from one side to another, and could not by any meanes get any rest; then he wished it were day. But here the wind of the Lord began to blow, though it were in a strange land: for good thoughts were very rare in this man. Being weary with watching, and finding no ease or rest at all,

thus

thus he began to thinke with himselfe; Would any be hired upon any condition to lie thus two or three yeares together, in darkenesse, without the companie of friends, though his sickenesse were not very grievous? Would he bee content to want his sports and playes, so long? Would hee bee content to be bound to his bed though it were a feather bed, or a bed of downe, and never stirre abroad to see any sights or shewes, or make merry with his friends? I thinke no man would. And *shall I alone* amongst all men injoy rest and pleasure by an especiall priviledge, and have no sense of griefe and sorrow? *Surely* no. Will I, nill I, needs I must sometime or other lie downe upon the bed of sickenesse, unlesse I bee suddenly taken away by death, which God forbid. (This was a good wind, these were good cogitations) But what bed shall I have next, when death shall thrust me out of this? My body must rot vnder earth: For this is the condition of all men after

death. But what shall become of my soule in another world? Surely all men do not go to the same place after death. Doe not some goe one way, and some another? Is there not an Hell as well as a Heaven? Woe and alas! What kind of be shall the damned find in hell? How many yeares shall they lie there? In what yeare after their first entrance shall the flames cease and be put out? Assuredly Christ doth not onely in word threaten to cast the wicked into everlasting fire, but will also cast them in indeed. This thing is certaine and very manifest. Therefore the damned shall burn in Hell for ever. Therefore, a thousand, and a thousand, and againe I say a thousand yeares will not suffice to purge away the sinnes of this short life. Therefore they shall never see the Sunne any more, nor Heaven, nor God, being most miserable *Eternally* and without end. With such thoughts as these this man became so vigilant and watchfull, and proceeded so farre, that night and day he could

ould not bee at reſt, but *Eternitie* id ſtill runne in his mind. Faine ndeed hee would have ſhaken off he thoughts thereof, as gnawing wormes; but he could not. Therefore hee followed ſports and paſtimes, went to merry meetings, ſought out companions like himſelfe, and ſate oftentimes ſo long at his cups, that hee laid his conſcience aſleepe, and ſo ſeem'd to take ſome reſt: But when hee came againe unto himſelfe, his conſcience being awakened did preſently accuſe him, and ſuggeſt unto him afreſh ſorrowfull thoughts of *Eternitie*. Thus finding no reſt, he reſolved at length to amend his manners, and to betake himſelfe to a better courſe of life. And thus he began to reaſon with himſelfe, *Miſerable man* that I am, what doe I here? I ſo injoy the world, that indeede I injoy it not; I ſuffer many things I would not; I want many things which I faine would have; I ſerve like a ſlave; but who will pay me my wages? I ſee well enough

how the world rewardeth tho
that love it, and doe all their liv
nothing else but serve it. But su
pose I had the fruition of all t
delights and pleasures in t
world that my heart could wis
what certaintie can I have, ho
long they shall last? I am not ce
taine whether I shall live till t
morrow or no: Daily Funer
sufficiently prove this. Oh *Et
nitie*, if thou wert not! Oh *Et
nitie*, If thy place be not in he
ven, though it bee on a so
downe bed, thou canst not but be
bitter and unpleasant. It is true in
deed, it is a hard matter to with
draw our selves away from thos
things, whereunto wee are acc
stomed, whether it be feasting, o
drinking, or company-keeping, o
such like: But whilst we delay an
deferre the time, death may pre
vent us, and take us away from
all those. Why then dost thou de
lay? Why dost thou not impose
an honest and happy necessitie
upon thy selfe? Why dost thou
not resolve thus presently with
thy

thy selfe? *Well, I will* bee another man than I have beene, if it please God I live; This life lasts not long; but *Eternitie* endureth for ever. I must walke now in a new way; I am resolved upon it; And *Now* I begin, Where art thou blessed *Eternitie?* I am seeking for thee, I am travailing toward thee.

To conclude, he did as hee said, he tooke his leave of the world, he changed the course of his life, and so lived and died an honest and godly man.

Oh *Eternitie*, How few are they that thinke thus seriously upon thee! But certainly there are very few, scarce any, that weigh and consider well with themselves, what thou art, and so continue and persist in that consideration. We seeke earnestly after all other things: onely *Eternitie* seemeth vile unto us, and not worth looking after. Our thoughts runne after riches; and yet the possession of them is very uncertaine; wee know not how soone

they shall forsake us, or we them: We are ambitious after honours: and yet they are slippery, and soone slide away from us. We are in love with pleasures: and yet they have sorrow and bitternesse in their latter end. Wee desire rest: but it is of no long continuance. Wee knit the knot of friendship with others: but it is such as death shall quickly dissolve. We are never well but when we are conversing with others: but our conversation is never in heaven, where it should be. Wee seeke for abundance: but it is there, where it will soone faile. But surely, if we did more often, and seriously think upon *Eternitie*, wee should not have such a fervent desire after things of so short continuance. I call Saint *Bernard* to witnesse, who saith thus, *He that longeth after things Eternall, cannot but loath things transitorie.*

Bernard.

There are that have often in their mouthes I know not what *Eternitie*, that will promise and sweare and make good resolutions

of

f amendment, and say thus; *As ng as I live*, I will beware of ch a place, or such a place, where have formerly beene tempted to nne: I will never come neere ch a man, or such a woman, or ch a one, that was my companin in evill, I will never come neere im as long as I live. As long as live, I will never goe to such and ch meetings, where there useth o be gluttonie, and drunkennesse, ancing, chambering and wantonesse, and such like. It shall suffice ne, that I have beene there once, nd againe, and perhaps oftner; hat I have done as the company id, that I have sinned with such nd such. These are good resolutions: In this I commend thee, ô man; Because sinne is to be feared, hou dost well in purposing to avoid the occasion of sinning: and I could wish thou wert as religious in observing what thou hast promised, as thou art ready to promise. But (alas!) after a day or two, yea an houre or two, too forgetfull of thy promise and good

resolution

resolution thou dost againe the very same thing which lately thou didst detest, abhore and forswear. Therefore before thou makest a vow or promise unto God, it is good to use due consideration and foresight; and when thou hast made a vow or promise unto God, it is necessarie to use after care and Christian fortitude in performance. Thou must promise nothing rashly and unadvisedly unto God. But what thou hast promised thou must religiously and constantly keepe and observe. How severe God is in punishing such as breake their vowes and promises, wee are sufficiently taught by the wofull experience and lamentable example of others.

CHAP. I.

CHAP. I.

The Comparison of man's labours and the spiders, one with another.

THere is another *Eternitie*, and that the worst of all, which those men promise to themselves, which will needs erect up unto thēselves an heaven out of heaven, and be blessed before they bedead. *Wherfore heare the word of the Lord ye scornefull men*, saith the Prophet *Isaiah*; *Because yee have said, We have made a covenant with death, & with Hell we are at agreement.* O ye mad men! How vaine, and none at all, is this your *Eternitie*! There is nothing permanent and perpetuall in this prison. Elegantly doth the Kingly Prophet declare this, *Wee spend our yeares*, saith he, *as a tale that is told, &c. Wee spend our yeares in musing, like the Spider* (for so some

Isay 28. 14.

15.

Psal. 90. 9.

some read it) Hee could not have declared it better, and in fewer words. For what are all our yeares but a continuall musing, and wearisome exercise? All the time of our life is consumed and wasted away with vaine labours, many sorrowes, sundry feares, often suspitions, and innumerable troubles: Even as the Spider spends her selfe in the weaving of her web. Our labours are continuall, linked one unto another; our sighes and groanes continuall, partly in the pursuing of our profits and pleasures, and partly in the removing and eschewing those things which wee count evill. We doe many things, we undertake many labours, troublesome and grievous to be borne, and meane while (alas! such is our folly) wee perceive not that wee doe but weave the Spiders web, taking a great deale of paines, with little successe, to no end or purpose. *We spend our yeares in musing like the Spider.* It is a great deale of paines and care that the Spider takes

akes in weaving of her web, ſhe uns much and often up and owne, ſhe fetcheth a compaſſe his way and that way, and re-urnes often to the ſame point, he ſpendeth her ſelfe in a multi-ude of fine ſpun threds, to make er ſelfe a round cabinet, ſhe exen-erates her ſelfe, and worketh out er owne bowels, to make an arti-ficiall and curious piece of worke, which when it is made, is apt to bee blowne away with every puffe of winde, ſhe hangs it up a-loft, ſhee faſtens it to the roofe of he houſe, ſhee ſtrengtheneth it with many a thred, wheeling often round about, not ſparing her owne bowels, but ſpending the willing-y upon her worke. And when ſhe hath done all this, ſpun her fine threds, waved them one within another, wrought her ſelfe a fine Canopie, hanged it aloft, and thinks all is ſure; on a ſudden in the twinckling of an eye, with a light ſweepe of a beeſome all falls to the ground, and ſo her labour periſheth. But heres not all. Poore

Spider!

Spider! she is either killed in her owne web, or else she is taken in her own snare, hailed to death and trod under foot. Thus the silly *Animal* may be truely said, either to weave her own winding-sheete, or to make a snare to hang her selfe. Iust so do many men, like the spider, waste & consume themselves, to get preferment, to injoy pleasures, to gather riches, to keepe them, and to increase them. In such projects they spend all their wit, and oftentimes the healths of their bodies, running up and downe, labouring and sweating, carking and caring, wearying themselves, and weakning their bodies, even as the Spider doth by the spinning out of her owne bowels. And when they have done all this, they have but waved the Spiders web to catch flies. Yea oftentimes they are caught in their owne nets, they are instruments of their owne mischiefe: The dayes of mirth which they promise unto themselves prove oftentimes the dayes of mourning: That which they

call their palace, becomes their buying place. So *we spend our yeares in musing like the spider*, I say in musing, for the most part: For we often purpose to doe many things, and doe them not. And what wee doe, most an end were better undone. Those things which we pursue with such greedines, for the most part fly from us, and those things which we contend for with such earnestnes, we seldome attaine to: But suppose wee did (Alas!) they have no perpetuitie. So *the covenant with death shal be disannulled, and the agreement with hell shall not stand.* We all consume away and die: and which is worst of all, wee blindly rush headlong into *Eternity* from whence there is no returne. Isai. 28. 18.

Gerricus hearing these words read in the Church, out of the book of *Genesis*, *And all the dayes that Adam lived, were nine hundred and thirtie yeares: And he died. And all the dayes of Seth were nine hundred & twelve yeares: And he died. And all the dayes of* Enos *were nine hundred and five yeares: And hee* Gen. 5. 5 Gen. 5. 8. 11.

died

27. *died. And all the dayes of* Methu-
selah *were nine hundred sixty and*
nine yeares: And hee died. &c.
Hearing, I say, these words read
the very conceit of death wrought
so strongly upon him, and made
so deepe an impression in his mind
that hee retired himselfe from the
world, and gave himselfe wholly
to his devotions, that so hee might
dye the death of the godly, and ar-
rive more safely at the haven of E-
ternall felicitie, which is no where
to be found in this world.

CHAP. II.

What is the best question in the world.

Matth. 19.16. SAint *Matthew* tells us of a
young man that came unto
Christ, and propounded a question
unto him. And Saint *Marke* de-
scribeth the manner of his com-
Mark. 10 37. ming to our Saviour, and his gesture
carriage: For, saith hee, *There came*
one running and kneeled to him, and
asked

ked him, Good Master, what shall doe that I may inherit Eternall 19.
life? And our Saviours answer was,
If thou knowest the Commandments:
if thou wilt enter into life, keepe the Matth.
commandments. At *Philippi a* 19 17.
citie of Macedonia, the keeper of Act. 16.
the prison came trembling, and fell 12, 27.
downe before Paul and Silas, and 29.
moved this question unto them,
Sirs, what must I doe to be saved? 30.
This was a very good question;
A better and a more profitable
could not be moved. But, O good
God, where is this question now
in the world? The world is full of
other questions: but this is scarce
any where to be heard. Most men
doe now a dayes betray themselves
by their owne questions, and bring
to light, and so make others wit-
nesses of their simplicitie, or curio-
sitie, or some such hidden disease
of mind. He which makes diligent
search and enquirie where the best
wine is to be sold, doth sufficient-
ly declare what hee loves best, and
where his cheifest care is. Another
asketh such questions as a modest

man

man would blush to heare: A
this man shewes that his heart
full, and that out of the abunda
thereof his mouth speaketh.
mens mouths in all place are ful
questions such as these are: But
is a rare thing to heare one m
aske another this question, *Doe*
think e this is the way to heaven
It is a fault common to every vi
ous man, but more proper to t
libidinous and lustfull, the luxu
ous and riotous man, though hee
plunged into the deepe, and begi
to sinke and to be overwhelme
yet seldome or never, to enter in
a serious consideration with him
selfe, and with a sincere mind ask
himselfe this question, *Shall I* eve
think to obtaine Eternall felici
by this course of life? Is this th
way to heaven? But of all me
those especially least thinke upo
such questions as these, those I sa
that live a soft life, fare delicious
and wallow in pleasures, that fee
little or no sorrow and affliction
or if they do at any time feele neve
so little, labour what they can to b
senseles

feleſſe of it. *To ſuffer*, they count greateſt of all evills. If it goes ll with them, they care not how fares with others. If it be well h them for the preſent, they e no care what ſhall follow af-. They never once thinke upon rnitie. This is their dayly ditty, *heaven of heavens is the Lords, the earth he hath given to the nes of men.* They want neither ength of body or mind, by ich to eſcape the hands of men: God hath long hands, he ſhall ly find them out; they muſt ap- re before him who is the judge ll the world; they cannot eſcape judgment; they ſhall ſurely er *Eternall* puniſhments for ir wickednes, and their offences. if God in his ſecret judgment s away any man as a reprobate, ſuffereth him to live after his n luſt & pleaſure, He giveth him portion of proſperitie and feli- e in this life, hee ſpareth him e that he may puniſh him here- er. And if at any time hee doth y thing that is good, he preſently receiveth

receiveth his reward. Of such u
happy-happy men the kingly Pr
phet saith thus, *They are not in tr*
Psal.73. 5. *ble as other men: neither are th*
Psa.106. 39. *plagued like other men.* They go
whoring with their own inventi
And this is the most miserable st
and condition of life, if there
any. For whom God hath pre
stinated to bring into the way
Eternall happines, he spareth h
not here in this life, but scourg
him dayly. I might bring infin
examples to prove this: I w
name but one; but the like, I thi
hath not beene seene or heard of
many ages.

CHAP. III.

*How God punisheth here, that h
may spare hereafter. A strange
example, the like hath scarce
at any time beene
heard of.*

IN the yeare of our Lord on
thousand one hundred eigh
five, *Andronicus* Emperour of th
East being ove: come and take
prison

ſoner by *Iſaac Angelo*, had two
wy iron-chains put about his
ke, was laden with fetters and
ckles, and was moſt barbarouſly
d deſpitefully uſed, and at length
his manner was brought before
forenamed *Iſaac*. Before whom
nplaining of his hard uſage, hee
s delivered over to the multi-
de to be abuſed at their pleaſure.
ey being ſet on fire with anger,
ught it a fine thing to be reven-
d of their enemie: And thus they
d him. They buffetted him, they
binado'd him, they pulled him
the beard, they twicht his haire
on his head, they daſht out his
eth, they dragd him in publike,
ey made him a laughing ſtock,
ey ſuffered woemen to beat him
ith their fiſts. Then they cut off
is right hand, and being thus
maim'd they thruſt him into the
ungeon of theeves and robbers,
without either meate or drinke or
ny other thing that was neceſſarie,
or any one to looke after him. Af-
er a few dayes they put out one of
his eyes, and being thus ſhamefully

mangled

mangled, having one eye put out and one hand cut off, they put upon him a very ſorry ſhort coat, ſhaved his head, ſet him upon a ſcabbed Camel with his face toward the taile, put upon his head a Crowne of Garlick, made him hold in his hand the Camels taile in ſtead of a Sceptre, & ſo they carried him through the market place very leiſurely with great pompe & triumph. And here the moſt impudent baſe and vile amongſt the people like ſavages after an inhuman ſort fell upon him, nothing at all conſidering that not paſt three dayes before he was no leſſe than an Emperour, crowned with a Royall Diadem, commended, worſhiped, honoured, yea and adored of all men. Nothing at all regarding their oath of Allegiance, They raged and were mad upon him, and their rage and madnes fitted every man with inſtruments of miſcheife againſt him. Some ſtruck him on the head with clubs, others filled his noſtrills with dirt, others ſqueezed ſponges upon his face firſt ſoaked in the excrements

excrements of man and beaſt, others runne him into the ſides with bitts. Some threw ſtones, others threw dirt at him: ſome called him mad dog, others called him foole and blockhead. An impudent woman running out of a kitchin with a kettle of ſcalding water in her hand, poured it upon his head as he paſſed by: There was none which did not ſome miſchiefe or other to him. At length they brought him to the Theatre to make him a laughing ſtocke, took him downe from the Camel, and hang'd him up by the heeles beweene two pillars. Thus poore Emperour having ſuffered a thouſand indignities, yet bore them patiently, carrying himſelfe like a man, and a true Chriſtian Champion. He was never heard all the while to lament, or cry out of his hard fortune: For it had beene to no purpoſe. He was all the while caſting up his account, which he was to make unto God, and begging pardon for his ſinnes. He was heard to ſay nothing but only this,

and this he sayd often *Domine miserere, Domine miserere*, Lord have mercy, Lord have mercy.

Vnhappy *Andronicus* which was compelled to suffer such things! But happy in this that thou didst suffer them so patiently as being the just reward of sinnes.

When hee was hanged up one would haue thought their malice should haue ceased: but they spared him not then, as long as hee lived. For they rent his coate from his body, and tossed him up and down with their hands, tearing him in peices with their nayles. One more cruell than the rest run his sword thorough his belly and gutts as he was hanging. Two others, to try whose sword was sharpest, thrust him through the back leaning up on their swords with both their hands. Here the most miserable unhappy Emperour with much adoe lifted up his maimed hand to his mouth, to sucke out the blood, some thought, from the fresh and bleeding wound, and so ended his life miserably. After some few

days

dayes he was taken downe from the gibbet, and throwne under one of the arches of the Theatre like a beast, till some that had more humanitie in them than the rest, removed him; But yet notwithstanding he was not suffred to be buried. Oh *Andronicus*! Oh thou Emperour of the East! How much wast thou bound unto God, whose will it was that for a few dayes thou shouldst suffer such things that thou mightst not perish for ever! Thou wast miserable for a short time, that thou mightst not be miserable for all *Eternitie*. I make no doubt but thou hadst the yeares of *Eternitie* in minde, seeing that thou didst suffer such things so constantly and couragiously.

Nicetas Choniates is mine Author, from whom I borrowed this lamentable historie, and he lived about the same time, when this happened.

Let us Christians keep alwayes in mind the yeares of *Eternitie*. So whatsoever adversitie or affliction happeth, we shall more easily beare

it. Every thing is short, if we com-
2 Cor. 4. 17. pare it with *Eternitie*. *For our light affliction, which is but for a moment, worketh for us a farre more exceeding, and Eternall weight of glory.* Herupon S. *Augustine* cryeth
Augustin. out and prayeth so earnestly. *Domine hic ure, hic seca, modo in aternum parcas. Lord, seare me here, lance me here, so thou spare me hereafter.* And *Fulgentius* though
Fulgentius. a most holy man, drawing neare unto his death, threescore and ten dayes before hee died was often heard to cry out, *Domine da mihi modo patientiam et postea indulgentiam; Lord grant me patience here, and ease hereafter.* These were his words and prayers even to the last gaspe. Certaine it is, God spareth them least of all, whom hee determineth to take unto himselfe to dwell with him throughout all *Eternitie*.

THE

THE SIXT CONSIDERATION upon ETERNITIE.

How the Holy Scripture in many places teacheth us to meditate upon Eternitie.

THe kingly Prophet speaking of *The wicked, saith*, that *they walke on every side*, or *in a circuit*. This is their manner of life: They goe from feast to feast, from delights to delights, from wickednes to wickednes. This is their *Circuit*. And when they thinke they have almost finished their *Circuit* of wickednes, & gone over the round of their lust, they begin againe, re- Ps. 12. 8.

turning still to their former course, till death steals upon them before they be aware.

The children of *Iob* made this law amongst themselves, to feast one another round, every one in his course. The good man their father observed and knew very well; that this their feasting round could not be without sinne: And therefore Iob.1.5. hee *sent, and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all.* As therefore the wicked delight and rejoyce in going the circuit of their pleasure: So God shall appoint them a *Circuit* to goe; but it shall be a *Circuit* of torments, and that perpetuall and *Eternall.* Blessed *David* fore-saw this likewise: For saith Psal.77. 17,18. he, *Thine arrowes went abroad: The voyce of thy thunder was heard in the heaven*, or, *round about.* Famine, Warre, Pestilence, Sorrowes, Diseases, Calamities, Death it selfe, and all adversities whatsoever happen before the first death, are the Arrowes of the Lord; but they

ney fly over: they have wings, nd they quickly fly from one to nother. But the voyce of his hunder, the voyce of his anger nd furie shall continually roare in he prison of Hell, and like a wheele run round without waring, or all *Eternitie*. This wheele; as f it were filled with Gunpowder, when it hath once taken fire, shall urne for ever and ever. *A fire* Deut. 32. *is kindled in mine anger, and shall* 22. *burne unto the lowest Hell.* There is lso another *Circuit*, and that likewise is *Eternal*: frō unutterable cold o intolerable heat, & from heat back gaine to cold. *Drought and heat* Iob. 24. 19 *consume the snow-waters*; (so saith *Iob*:) and *so doth the grave those that have sinned*. Saint *Matthew* Matth. 22 signifieth it more expressly by the *gnashing of teeth and weeping* of eyes. That we may more fully set out this horrible and incomprehensible wheele, order requires that wee show, how the Church agrees with the holy Scripture in this, as the holy Fathers agree with the Church. We have here divers

good admonition from all these, which if we attend unto, wee can not easily let *Eternitie* slip out of our memorie.

CHAP. I.

The Answers of the holy Fathers and the Church about this.

OF all the holy Fathers which have lived in divers ages; we should doe well to hearken unto five especially, *Augustine, Chrysostome, Gregorie, Bernard, Laurentius, Iustinianus.*

The first question here (which yet may seeme a vaine and a foolish one) is, which is easier, and more tolerable, To suffer paine in the head, eyes, or teeth; to be troubled with the stone; to be pained with the wind Colicke, or *Iliaca Passio*, or any other acute disease; neither to sleepe night nor day; but to be tormented continually without any respite for three dayes together

together. The queſtion now is, I ſay, Which is eaſier, whether to ſuffer the paines now mentioned, or elſe to eat a piece of a fiſh, which is made bitter by the breaking of the Gall. This may ſeeme a very ridiculous and moſt idle queſtion. For, How much ſweeter is it to eat ſuch a whole fiſh, rather than ſuffer thoſe ſo greivous torméts though but for one day! The bitternes of the fiſh will not endanger a mans life, nor make him ſicke, but leave onely a bitter taſte in the mouth, which is unpleaſing to it. *It is truly anſwered.* And yet how many thouſands of men make choyce rather of the former! For, How often doth the Preacher teach and exhort, cry out and ſpeak plainly! Chriſtian brethren conſider well with your ſelves and looke about you, The *Eternall* ſalvation of your ſoules is in queſtion: If you walk this way, you muſt aſſuredly looke for *Eternall* torments: Chriſt hath ſhewed you another way both by his life and doctrine. Returne therefore and repent, you have gone long enough

astray: You may if you will have entrance into heaven; if you be shut out, it is your owne fault: God is not wanting to those that are willing. It is true indeed, There is some bitternes in using abstinence and fasting, in confessing of sinnes, in keeping the body under, in setting a strict watch over thy senses, in conquering ones selfe, in living chastly and continently. This is no easie task. But let it be what it will, we must suffer it. *Ought not Christ to have suffered these things, and so to enter into his glory?* Let not a little and short labour terrifie us: it is but for a few yeeres, or it may be but a few dayes, that we are to doe and suffer valiantly: But our joy and rest shall be *Eternall*. Hee overcommeth all, whosoever overcometh and conquereth himselfe, conteineth himselfe, and resisteth his evill and violent passions; and all this for Christ, for heaven, for blessed *Eternitie*. Christ after his resurrection found his Disciples eating fish broyled upon the coales

Luk. 24. 26.

To

To teach them how great things they ſhould afterwards ſuffer; and that they were not to thinke of a ſoft and eaſie life, but that they were to be ſtoned, whipped, crucified, have their skin pulled over their eares, that this was the way to a joyfull reſurrection, and to the participation and fellowſhip of *Eternitie* with the bleſſed: that all other things were ſmall and of no worth in compariſon of immortalitie, and that bleſſedneſſe, which yet eye hath never ſeene. Theſe things are often ſpoken of, but they are little regarded. This fiſh bitter with the overflowing of the gall, that is worldly croſſes and the ſufferings of this life, is often ſet before us: but it goes againſt our ſtomacke, wee cannot endure to taſt of it. *Eternitie* is a thing we often heare, of, we often reade of, it is continually preached unto us, and often repeated: but we either heare not, or beleeve not, or regard not, or if we do for a time, the cares of the world ſoone put it out of our minds, and wee

burie it in oblivion. But againe, the Conscience often playes the preacher, and recalls to our mind these wholesome lessons, is instant, dehorts, reproves; but prevailes nothing. All is in vaine. For many are so obstinate and perverse that neither the Preacher nor their own Conscience can worke upon them. But some are so impudent, that they will set themselves in opposition and reply thus, *Let it go well with us here, & we care not; we neither know nor care what shal come hereafter, we are al for present profits & pleasures, no man returneth againe from the dead; neither was it ever known that any one came backe againe out of Hell: Come therefore, let us eat, drinke and be merry, let us enjoy our goods and take our pleasure.* These are the worldlings Ditties.

Augustine. But let S. *Augustine* determine this question; *Melius est, modica amaritudo in faucibus, quàm Eternum tormentum in visceribus.* Better it is, saith he, to suffer a little bitterness in the mouth, than Eternall torments in the inward part. It is farre better

to suffer for our offences here in this world, rather than in the world to come. I arre better is it for threescore yeares and ten continually together here on earth, to be punished with most grievous punishments, rather than to suffer the torments of Hell for one day, yea for one houre hereafter. But let us heare what another of the Fathers saith.

Saint *Chrysostome* propounds the second question after this manner; *Suppose* one night in an hundred yeares a man should have a sweet and pleasant dreame, and be after punished an hundred yeares for it, would he thinke such a dreame were to be desired? And yet saith the Father, as a dreame is to an hundred yeares, so is this present life to the life to come, yea rather it is much lesse: And as a drop is to the maine Ocean, so are a thousand yeares unto *Eternitie*. And in another place, *What is there*, saith he, to be compared unto *Eternitie*? What are a thousand yeares in comparison of infinite

Hom. 20. Ad Pop. Antioch.

Hom. 8 in Epist. ad Hebr.

nite ages which are yet for to come? Are they not like unto the least drop of a bucket cõpared unto a bottomlesse Well? Looke for no end of torments after this life, unlesse thou repentest before thou departest out of this life: for after death there is no place of repentance, no shedding of teares will profit thee, or doe thee any good: Though a man in Hell should gnash his teeth, and blare out his scorched tongue, he shall not obtaine so much as a drop of cold water. Grant then that a man should enjoy pleasures all his life long, what is that to infinite ages which are yet for to come? Here in this life all things good and bad have at length an end; but the punishments that shall bee suffered hereafter shall have no end. Set fire on the body here, and the soule will soone depart: But after the resurrection when the body shall bee from thenceforth immortall and incorruptible, the soule of the damned shall alwayes burne, and not consume in Hell-fire. They

shall

shall rise againe, incorruptible indeede: But how? Not to receive a crowne of incorruptible glory, but to suffer *Eternall* torments. But let us here what another of the Fathers saith.

Saint *Gregorie* makes answer to this common question, *Will not* drunkennesse sooner steale upon a man in the wine-celler, standing by the hogshead, than in the Parlour sitting at the table? The Spouse of Christ triumpeth in the words of *Salomon*, *He brought me to the banqueting-house* (or, as some read it, *Hee brought me into his wine-cellar*) *and his banner over me was love*, or, *He hath set his banner of love over mee.* Vpon which words Saint *Gregorie* discoursing, saith thus, By the *Wine-cellar* what can we better, or more fitly conceive, than the secret contemplation of *Eternitie?* For truely, whosoever doth seriously consider with himselfe upon *Eternitie*, and let this consideration sinke deep into his mind, he may truely rejoyce, and triumph with *Gregorie.* Cant. 2. 4.

with the Spouse saying, *Hee hath set his banners of love over me*: For he will keepe better order in his love, loving himselfe lesse, God more, and even his enemies also for Gods sake. But such is the nature of this profound consideration, that it will presently make a man drunke, Make him drunk? How? With the drunkennesse of the best desires, such as will leade him to amendment of life, carrie him to his heavenly countrey, and bring him at length to joyes *Eternall*. It was cast in the Apostles teeth, that they were drunke with wine: And so they were indeed; but it was with wine out of this *Celler*. Saint *Gregorie* hath many excellent considerations, and sayings upon *Eternitie*, amongst others he hath this, which is a very short one and a true one, *Momentaneum quod delectat, Æternum quod cruciat*: *That which delighteth is momentanie, but that which tormenteth is Eternall.* Here I could wish with *Iob*, *Oh that these words were written! Oh that*

Iob 19. 23.24.

they

they were printed in a Booke! That they were graven with a pen of iron! These words, I say, *That which delighteth is momentanie, but that which tormenteth is Eternall.* The *Booke* in which this should bee written, is the *heart* of man; the *pen of iron* with which it should be written, is serious *meditation*; the *inke* with which it should be written, is the *bloud* of *Christ*. And these wordes so imprinted and ingraven in the breast, are then especially to bee called to mind, and to bee often repeated, when pleasure fawneth, when lust provoketh, when luxurie inviteth, when the flesh rebelleth, and the spirit faileth, when there is occasion of sinne offered, and danger of falling into sinne. But let us heare what another of the Fathers saith:

In the fourth place comes Saint *Bernard*: Hee shall answer to the question here to bee propounded. *In the lives* of men there is such difference, that almost now so many men so many judgements concerning

cerning afflictions. There are found some so grievously and continually afflicted that they are ready to fall downe under the crosse as being too heavy for them to beare. One is oppressed with povertie, another is afflicted with sickneſſe, another is overcharged with secret debts, another is tormented with cares, another is grieved and vexed with injuries and slanders: every man thinkes that most grievous which in present he suffers. And many times it comes to passe that such as are faint hearted and impatient, wish for death, runne into the water, and made haste to the halter, thinking thereby to finde an end of all their griefes and sorrowes, whereas indeed that supposed end, becomes to them but the beginning of their sorrowes, and such sorrowes, as never shall have end. But with the good and godly it is not so: They patiently endure all, submitting themselves in all things to Gods good will and pleasure. They neither desire to die quickly, nor yet to live long.

Is

it Gods will they ſhall die? hey alſo are willing. Will hee ve them die quickly? They are illing to that alſo? Will he have em live yet longer? They are t againſt that; What God wil-h, that they will: What he wil-h not, neither will they. Beſide ſe two kindes of men, there is a ird, & that is the greateſt part of en, that deſire to live long: And ere is almoſt no man ſo old but e hopes and deſires to live yet an ther yeare. Theſe men are never eard to ſay, they have lived long ough. Death makes too much aſte with them, he comes to em too ſoone, yea and before his me. Here now the queſtion may e moved, Who live, or who ſhall ve longer. Saint *Bernard* in his venteenth Sermon upon the inetie firſt Pſalme, upon theſe ords, *With long life will I ſatisfie im*, breaketh forth into this ad-miration, What is ſo long as that which is *Eternall*? What is ſo ong as that which ſhall have no nd? Life *Eternall* is the good

end

end which wee are all to aime
and this end is without end. A
further he addes, *That is* the t
day indeede after which there f
lowes no night, where there
Eternall veritie, and true *Eterni*
and therefore true and *Etern*
societie. So then the questi
may bee determined thus, Th
those onely shall live a lo
life truely so called, whosoev
shall never die, but alwayes live
heaven; And againe, That tho
shall die a lingring death (ala
too lingring a death) whosoev
shall alwayes die, but never live
Hell: for they shall live on
there to bee tormented alway
Let us heare but one more, and
conclude.

Laurentius Iustinianus shall r
solve the last question for u
There are, saith he, *many* things
this world which nature hath
appropriated and assigned to som
one certaine place, that they a
not to be found in any other plac
unlesse it bee in part. Of som
flowers which grow in the new
found

and world wee have onely the
d: Of ſome living creatures
ere are brought over unto us on-
the skins. Now, *Eternitie* is
hing ſo proper to another world,
t it is not to bee found in this:
ely the ſeed thereof wee may
ve even in this world: And
hat are the ſeeds of *Eternitie?*
ey are, ſaith *Laurentius*, *Con-*
mpt of a mans ſelfe, *The gift of*
aritie, and *the taſte of Chriſts*
orkes. *To contemne others*, is a
ee that overſpreadeth the whole
orld, whoſe wood is fewell for
e fire of Hell. *To contemne*,
imſelfe is a very ſmall ſeed,
arce knowne in the world:
Chriſt brought it downe from Phil. 2. 7.
eaven with him, who *made him-*
elfe of no reputation, and tooke
upon him the forme of a ſervant, 8.
nd became obedient, not to the
Stable onely, or the Manger; but
even to mount *Calverie*, *unto*
death, even the death of the 9.
Croſſe, unto the grave, yea even
unto Hell. *Wherefore God alſo*
hath highly exalted him. Behold!
this

this little seed is growne up a
spread in breadth and is becom
the highest of all trees. The sa
Author speaking of *Charitie* sai
thus, The measure of our *gl*
and *Eternall* reward, shall be acco
ding to the measure of our *chari*
Luk. 7. 47. For, *To whom little is forgive*
the same loveth little. Hee obt
neth lesse *grace*, whosoever ha
lesse *Charitie*: And where th
is lesse *grace*, there also shall b
lesse *glory*. So then it is most tru
The more thou lovest God, t
more thou heapest up unto th
selfe *Eternall* rewards. The who
Law is *love*, but it must bee pur
chaste, and holy. I have done wi
the second, which is *Charitie*.
come to the third, which is *T*
taste of Christs Workes. It is
common and witty saying in th
Rhetorick Schooles, *He is to b*
thought a good proficient, who ca
relish Tullies workes: We may sa
as much in the Schoole of Christi
anitie, *Hee hath made a good pro*
gresse in Religion and vertue, wh
can relish Christs Workes, who like
th

e taſte of Chriſts doctrine and ex-mple. But whoſoever findeth no ſte almoſt at all, no reliſh in the ords and workes of Chriſt; hoſoever is not moved, affected, d delighted, with thoſe things hich belong unto the mind, and hriſtian pietie, to heaven and *E-rnall* felicitie; but on the con-rarie finds much ſweetneſſe in ating, drinking, walking, laugh-g, jeſting and playing: The ſame an may ſay with ſorrow enough, o truely, *How little ſeed* of *Eter-itie have I within me, O my God!* Or rather, *I have none at all.* For hen I deſcend into my ſelfe, I ee manifeſtly what ſpirit is with-n me, and whether my affection arries me. To ſpend whole nights n dancing, feaſting, revelling quaf-ing, dicing, and carding, hearing ooliſh and idle tales, reading im-ure Books, calling for, and laugh-ng at amorous ſongs, playing the good fellow, and doing as the com-pany doth, Oh this never offends me, this is pleaſing and delightfull to mee. But to heare of Chriſt and

and his life, to heare of holy me
that lived formerly who wer
much given to watching, fasting
and prayer, or to reade of the
lives, That makes no musicke i
my eares, and this is an eye-sor
unto me: I can neither heare no
see: I stop mine eares, and clo
mine eyes for feare lest ths
should bee offended. To heare
Sermon of an houre long, its deat
unto me, and therefore I seldom
come to Church: or if I doe some
times, I drive away the time, e
ther sleeping or prating. There ar
too many such men in the world
but of such it may bee truely said
That they have no taste or relis
at all of the Workes of Christ. Bu
now let us heare the judgement o
the Church concerning *Eterni*
nitie.

The memorie of *Eternitie* is s
precious in the esteeme of th
Church, that there is no Psalme
no Prayer, no Hymne but closeth
with it, *Glory be to the Father, an*
to the Sonne, and to the Hol
Ghost; as it was in the beginning
no

now and ever shall be, world without end. Amen. As it was in the beginning, that is, Before all beginning, from all *Eternitie*, without any beginning: *is now, and ever shall be, world without end*, that is, throughout all ages; infinite, innumerable, incomprehensible ages; to all *Eternitie*. But let us leave the little rivers, and make haste to the fountaine.

CHAP II.

Cleare testimonies of Divine Scripture concerning Eternitie.

I will produce only three witnesses, a *Prophet*, an *Apostle*, and an *Evangelist*.

How many and how great are the sighes and groanes of poore dejected and despised men! we may heare them every day. One or other every where is complaining, Woe is me poore man, I have few or no friends at all; I am distre-

spected; I am scorn'd, and trampled under foot almost by all. Have patience a little, ô man, suffer for a while; the day of comfort will rise at length, though it seeme long first. Remember Gods promise in the Propheſie of

Baruch 5.2. *Baruch, Cast about thee a double garment of the righteousnes which commeth from God, and set a Diadem on thy head, of the glorie of the Everlasting.*

Others there are that accuse Nature, compalyning still that she hath given too long a life to ravens, and too short a great deale unto man. Heare thus much you that are still complaining of the shortnesse of mans life, This life is short indeed; But when this short and vaine life shall end, there remaines another life which never shall have end. If yee will not beleeve me, yet beleeve S. *Paul*, For

2 Cor. 5. 1. *we know*, saith S. *Paul*; *that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, Eternall in the heavens.* What great

losse

losse is it then, if this earthly tabernacle of our body bee dissolved, when as wee have a royall Palace prepared for us, which is not subject to dissolution. To the testimonie of the *Prophet*, and the *Apostle*, let us adde the testimonie of the *Evangelist* Saint *Matthew*, in whose Gospell wee may reade these words of our Saviour, *If thy hand or thy foot offend thee, cut them off, and cast them from thee: It is better for thee to enter into life halt, or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.* Oh fire! Oh hell! Oh *Eternitie*! *Time* is nothing, if it be compared with *Eternitie*; shortnesse of life and so losse of time is no losse at all, but great gaine, if thereby we gaine *Eternitie*. Christ hath promised it, and Saint *Matthew* hath recorded it, and sealed it in these words of Mat. 18. 8. 9.

our Saviour, *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fould, and shall inherite everlasting life.* Is it not cleare enough that this promise is of blessed *Eternitie*, when wee have securitie given us of receiving an hundredfold reward? Againe, Christ according to the same *Evangelist* forewarning of the latter judgement, three times makes mention of *Eternitie* expressly in these words, *everlasting*, or, *eternall fire, everlasting*, or, *eternall punishment*, and *life Eternall.*

Matth. 25.41.46

Seeing therefore the holy Fathers, the Church, and the sacred Scripture, doe so many wayes propound unto us the serious consideration of *Eternitie*, It is our part and dutie, as many of us as looke for *Eternall* life in heaven, it is our part and dutie seriously to meditate thus with our selves every one: Oh my God! How seldome have I heretofore thought

upon

upon *Eternitie*, or if I have thought upon it, in what a cold & negligent manner have I done it, notwithstanding every day, yea every houre and minute I draw nearer and nearer unto *Eternitie*! But for the time to come by the assistance of thy grace I will minde it more carefully than heretofore I have done, and if at any time through thy bounty riches shall increase, I will not set my heart upon them, though the world should smile upon mee, though I should want no temporall thing that my heart can desire, though I should seeme to flow in never so much aboundance, yet will I still remember *Eternitie*. In the midst of my prosperitie these shall bee my thoughts, *But how long* shall this last? wil this faire weather never change? Will this comfortable sunne alwayes shine upon mee? Or if I should live in prosperitie all the dayes of my life, what shall it profit me after death? After this sweet but short, pleasing but perilous, unhappy happinesse, there shall shortly follow *Eterni-*

tie, *Eternitie*. But if the world goes ill with me, if it frowne upon mee, if I meete with many crosses, troubles and afflictions, if misfortunes befall mee, if they rush upon me like waves one in the necke of another, if I be turmoiled and tossed up and downe, then these shall be my daily thoughts, *Well, let the world* have its course, I am content to beare it, Gods Will bee done. Let the sea bee troubled, let the waves thereof roare, let the windes of afflictions blow, let the waters of sorrowes rush upon me, let the cloudes of tentations threaten raine and thunder, let the darkenesse of griefe and heavinesse compasse mee about, yea though the foundation of the world should seeme to slacke, yet will I not be afraid. These stormes will blow over, these windes will bee laid, these waves will fall, this tempest cannot last long, and these cloudes shall bee dispelled. Whatsoever I suffer here, shall shortly have an end, I shall not suffer *Eternally*. Come the worst that can come,

death

death will put an end to all my sorrowes and miseries. But no storme to that storme of fire and brimestone which the damned shal suffer in Hell, *Eternally* and without end. All things here shall have an end, but the torments there shall have no end. Whatsoever is not within the circle of *Eternitie*, is short, swift, and momentanie, it is but a shadow, but a dreame, so saith S. *Chrysostome*. It is but a *Modicũ* or *a thing of nothing*, *a little*, *a very litle*, *for a little while*, yea *a very little while*. Often doth our Saviour beate upon this, speaking to his Disciples. All his owne sufferings, yea his most bitter death upon the crosse, hee calleth but *a little*: All the sorrowes, punishments, and violent deaths of the Apostles, all but *a little*: And why should not I also thinke it but *a little*, whatsoever here I suffer, though I should suffer it an hundred yeares together? *For yet a litle while, and he that shall come, will come, and will not tarrie.* I will therefore suffer patiétly whatsoever Heb. 10. 37.

can happen, and account one thing onely necessarie, and that is, To do nothing against my Conscience and displeasing unto God. For all is safe and sure with him who is certaine and sure of blessed *Eternitie*.

CHAP. III.

This life in respect of that which is to come is but as a Drop *to the* Ocean, *a little stone to the sand upon the Sea shore, a* Centre *to the* Circle, *a* Modicum, *a little, a very little time, a* Minute *to* Eternitie. *And such are the sufferings of this life in respect of the joyes that shall be hereafter.*

MOst true it is, whatsoever labour or sorrow wee suffer in this life, it is but a *Modicum*, or *for a little while*. It is the saying of S. *Augustine*, *This Modicum or little while seemes long unto us, because*

Augustin.

cause it is not yet all past and gone, But when it shall come to an end, then shall wee perceive and understand what a little while this Modicum was. The wisest of men being to shew the vanitie and shortnes of this present life, though it should be lengthened to an hundred yeares, which few men can reach unto, makes choyse of the most minute things in the world, whereby to expresse it, and set it forth by way of resemblance. For thus wee read expresly in *Ecclesiasticus, The number of a mans dayes at the most an hundred yeares. As a drop of water unto the sea, and a gravell stone in comparison of the sand, so are a thousand yeeres to the dayes of Eternitie.* And why then do yee rejoyce in this, ye longliv'd men, that you have lived an hundred yeares? All our yeares are, What are they? They are, saith *Salomon, as a drop of water unto the sea, and a gravel-stone in comparison of the sand.* And what is a little stone to those exceeding high mountaines of sand? And what is a small drop

Eccles. 18. 9.

of water to the deep and saddlelesse Sea? such are fifty, sixty, yea an hundred yeares (Heare this yee old men) they are but a *Modicum*, a very little while, but a *Minute* of time, indeed nothing at all to the dayes of *Eternitie*. And yet foolish and miserable men, wee are overjoyed with this little stone, this small drop. Our life is indeed *a little stone*, but no jewell, no precious stone; it is made of no better matter than sand. Our life is *a drop*, but not of sweet and fresh water; it is salt and brackish as the seawater is. *For all his dayes are sorrowes, and his travell griefe; yea his heart taketh no rest in the night.* So saith the *Preacher*. It is the counsaile of S. *Augustine*, *Recall to mind*, saith hee, the yeares that are past, from *Adam* to this present day; runne over all the Scripture: It is but almost yesterday since he fell, and was thrust out of *Paradise*. For where are those times that are past? Certainly, if thou hadst lived all the time since *Adam* was thrust out of *Paradise*, even unto this present,

Eccles. 2. 23.

August. Ser. 2. de Temp.

ſent, thou wouldſt perceive and confeſſe that thy life was not long, which is ſo ſoone fled away. For what is any mans life? Adde as many yeares as thou wilt, imagine the longeſt old age: What is it? Is it not as a morning-blaſt? All this is moſt true. I pray you tell mee, where is *Adam* now? where is *Caine*? where is long-liv'd *Methuſalah*? where is *Noah*? where is *Sem*? where is *Eber*? where is moſt obedient *Abraham*? where is *Iacob*? where is *Ioſeph*? They are dead and gone, their time is paſt; we may ſay of them, *Vixerunt, fuerunt Troes, Once they were, now they are not.* Thus our life paſſeth away; thus the glory of the world paſſeth away. O morning dew! O meere vanity! What is it that we ſo deſier here? what ſo long as to be hoped or wiſhed for here? ſhort it is, a *Modicum* it is, it is vile and nothing worth, it is but a ſmall point whatſoever thine eye beholdeth here. It is a true ſaying of *Gregorie* the great, *The longeſt* meaſure of our life is but a point; *Gregor. magn*

Or

or it is a short line that begins
1 Cor. 15 52. continues, and ends in a point. *In a moment, in the twinckling of an eye* all things shall have an end.
Psal. 119 96. *I have seene an end of all perfection, but thy commandment is exceeding broad*, so saith the *Psalmist*. Why then do we account any time long? For that which is past, now is not: that which is to come, yet is not: and what is the present? The glasse is alwayes running, and the clocke never stands still: The houre passeth away by flying minutes. What is flowne by, is past and gone: what is yet behind, is still to come: But where is the time which we use to call long? *Bernard* makes often mention of that most true; and excellent saying of S. *Hierom* (and, Reader, its worth observing), *No labour ought to seeme long unto us, no time long, in which we are seeking after Eternall glory.*

Hieron.

And yet, though the life of man be but very short in comparison of *Eternitie*, there is none of the damned that can justly accuse God for not granting him a longer life.

They

They must condemne themselves for not living better. *There is no inquisition in the grave* (saith *Salomon*) *whether thou hast lived ten, or an hundred, or a thousand yeares.* Eccles. 41.4. In hell it is no time to complaine of shortnes of life. Every man hath lived long enough, if he hath lived godly enough.

Here, Christian brother, I will deale more boldly and plainly with thee, and lay the matter so open that thou shalt see it clearely presented before thine eyes. Thou sayest that thou dost often think upon heaven, and that thou hast an earnest and longing desire after *Eternitie*. Sayest thou so? I heare thee, but I doe not beleeve thee: neither would I have thee beleeve me if I should say so of my selfe. For how can it be (O good Christian brother) how can it be that thou or I should thinke so often and so seriously upon heaven, and have such a longing desire (as wee say we have) after *Eternitie*, and yet be so lukewarme, yea stone-cold in matters of religion; so slow and backward

backward to that which is good; so prone & forward to that which is evill, so ready and willing to all manner of wantonnes; so querilous and complaining; so slothfull and negligent? Where we should be angry, there are we too patient, and where we should be patient and couragious, there are we too faint-hearted & pusillanimous. In the fire of every light affliction, our patience melts and consumes away: nay we are often cast downe with a word, we are blowne downe with the breath of a mans mouth. But never are wee more impatient and desperate, than when our wills are crossed. I might speake here of the hot *Apostems* of lust wherewith our hearts are often inflamd, and swolne, and likewise of the devouring Cancer of Envie which often eats into our breasts, and makes our flesh consume away: But I passe them by. Notwithstanding what hath bin said, we good and godly men as we professe our selves, and would have other think us to be, too timourous where we

should

should be bold, and too bold where we should be timourous, glory in nothing more than in this, That we have often in our minds, and hearty desires, the joyes of *Eternitie*. Beleeve it, it is not credible that the thoughts of heaven and *Eternitie* should be so often in our minds as wee speake of, and yet meane while that wee should live no better than we doe. Did I say, It is not credible? Nay I say it is impossible. And thus I shall declare it.

The Patriarch *Iacob* served his uncle *Laban* for his daughter *Rachel* seven yeares, *And they seemed to him but a few dayes, for the love that he had to her.* Gen. 29. 20.

Heareſt thou this whosoever thou art that so complaineſt? Thou serveſt no impostor or deceiver as *Laban* was, but God thy maker, and him that will surely keepe his covenant and promise. Thou serveſt not for a wife, but for the kingdome of heaven: not for the beauty and sight of a wife, but for the beatificall vision and *Eternall* sight of God: not for the de-

light:

light and pleasure of a wife, but for celestiall and *Eternall* delights and pleasures. And yet doth the trouble of one winters day oftentimes so cast thee downe, that suddainly all thy love towards God, and thy desire after heaven begins to wax cold in thee. As soone as the storme of adversitie begins, thou breakest forth into most bitter complaints, thou callest heaven and earth to witnes, thou breathest nothing but revenge, yea oftentimes, I beleeve, thou sparest not God himselfe, but callest his justice into question. At other times when pleasure with her fawning allurements hath once entised thee, shee doth so bewitch thee, and take away thy memorie, that thou quite forgettest to serve God, and so runnest headlong into the *Labyrinth* of sin, which hath a faire entrance, at least seemingly, but leadeth thee the next way to destruction. Is this the vigilancy which thou so much talkest of? Is this thy heroicall fortitude, and love of God? How wilt thou serve

God

God seven yeares, as *Iacob* did *Laban*, when (alas!) thou canst not endure the labour and sorrow of one short day? O *Simon, Simon*, *sleepest thou? Couldest thou not watch one houre*, with thy Lord and Master? But heare further concerning the Patriarch *Iacob*. He being beguiled by his uncle *Laban*, who gave him blear-eyd *Leah* in stead of beautifull *Rachel*, served him yet seven yeares more for his daughter *Rachel*, whom he dearey loved. And no doubt but those seven years also seemed unto him but as a few dayes, for the exceeding great love that he had unto her. And it is very likely that often times when he was weary at his worke he had an eye unto *Rachels* beauty, and said thus with himselfe; *Surely* for her beauty shee is worthy for whom I should suffer seven yeares hard service and; if need were, I would not stick to serve yet seven yeares more. Such was the affection that he bore unto *Rachel*, that it made him scarce sensible of any labour. Mar. 14. 37.

Hearest

Heareſt thou this, thou which goeſt for a Souldier of Chriſt? conceiveſt thou this? underſtandeſt thou this? How then canſt thou ſtill murmure againſt God? Thou art bid to ſerve God for Gods ſake, that ſo thou mayeſt at length enter into Gods *Eternall* reſt; Thou art exhorted to tolerance and patience here, that ſo thou mayeſt be made partaker of immortalitie with the bleſſed hereafter: And yet ſleepeſt thou O ſluggard? Haſt thou not an eare to heare? Art thou ſtill complaining? Doe but reckon up the yeares which thou haſt ſpent in the ſervice of God, and ſee whether thou haſt ſerved God faithfully and painfully twenty yeares, as *Iacob* did *Laban*. I am afraid thou wilt come ſhort in thy reckoning: Haſt thou ſerved God ſo many moneths? I tell thee, I make a queſtion of it. Number the nights that thou haſt ſpent in watching & praying, recount the dayes which thou haſt ſpent in holy exerciſes, & ſee if thou canſt truely ſay unto God as *Iacob* did to *Laban*, *In the*

Gen. 31. 40.

day

ay the drough consumed mee, and
e frost by night, and my sleepe de-
rted from mine eyes. Thus have 41.
beene twenty yeares in thy house:
ferved thee fourteene yeares for
y two daughters, and six yeares for
y cattell. Tell mee, Christian man
ast thou served God thus twen-
yeares? Thou know'st thy wages,
thou serveſt God; Not *Labans*
aughters nor flockes of sheepe:
od himselfe shall be the reward
thy service; Thou shalt be bleſ-
d both in soule and body; It
all be well with thee on every
de; Thou shalt enjoy all manner
delights, great delights without
ther lacking or loathing, and
ithout end; Thou shalt Swimme
nthe bottomles *Ocean* of plea-
ures, And yet (behold!) thy hands
re slack to every good worke;
hy feet are slow to go to Church;
hy heart consumes away with
nvy, flames with anger and re-
venge, abounds with the vermin of
lthy thoughts, and is quite dead
hrough slothfulnes and impati-
ence. Is this thy serving of God?

Is

Is this the way, thinkest thou, heaven, to immortall life, to *Eternall* blessednes? Surely it is n Why doest thou not rather as *cob* did? when thou art we with any labour which thou u dergoest in the service of G when the world goes ill with th when adversitie presseth thee, p speritie seduceth thee, and labou burden thee, lift up thine eyes heaven, behold *Rachel*, who is p mised unto thee, and thus comfo up thy selfe, Be not troubled, O soule, Behold thy *Rachel*, thy *Rach* which is in heaven, faire *Rach* comely *Rachel*, *Rachel* that is beautifull, not having any one bl mish about her! Behold heave and the house of thy *Eternall* re and pleasure! Be content to suff for a while, a little sorrow, a some paines: For thou shalt shor ly be where thy *Rachel* is, and ther thou shalt be the more joyfull an blessed, by how much the mor thou art here sorrowfull and a flicted: There shall thy rest be th more pleasant and joyfull, by ho much

ch the more thy life here is
vy and painfull. Well then be of
od courage, shew Christian for-
de and patience. *Eternitie*, bles-
Eternitie, is more worth, in-
tely more worth than all that
can doe or suffer. If thus, O
istian brother, thou wouldest
mate and encourage thy selfe, if
h such eyes thou wouldest oft-
looke up to heaven, if with
haffection thou wouldest daily
nke upon *Eternitie*, Beleeve it,
thy dayes of service here on
th, would seeme but few, for the
at love which thou wouldest
ve unto *Eternitie*: Thou woul-
t count all labour easie, all trou-
s welcome, all losses gaine. This
will say, and therewith I will
nclude, The more a man thinks
upon the *Eternitie* of the world
to come, the more care he
will take here, to lead a
godly life in this pre-
sent world.

THE

THE SEVENTH CONSIDERATION upon Eternitie.

How Christians use to paint Eternitie.

HEe that is to goe through an house in the darke, must goe warily & leisurely step after step, and hee must grope for the wall: If mans understanding will be prying into *Eternitie*, if he thinks here in this life to enter into it; He is much deceived: The way is darke and full of difficulties. Hee may hurt himselfe by the way, but he shall never here

here attaine unto it. The wa
thither is but short indeed: b
when a man is once in, there is n
comming out againe. And y
though no mortall man can
conceive of *Eternitie*, that he ca
certainly say what it is, notwith
standing the infinitenes thereof
shadowed out by certaine pictur
and resemblances, in such manner
that every man may have a glimps
of it. Whatsoever wee speake, o
write concerning *Eternitie*, how
soever we set it out in colours
All is but a shadow, yea a shadow
of shadowes. No *Orator* in th
world can with all his Rhetorick
sufficiently expresse it; No *Limne*
withall his curious art and skil
can set it forth to the life. If al
times that ever were, and ever
shall be, should be put together,
they would infinitely come short
of *Eternitie*, the Latitude thereof
is not to be measured, neither by
houres, nor dayes, nor weeks, nor
moneths, nor yeares, nor *Lustra's*,
nor *Olympiads*, nor *Indictions*, nor
Iubilees, nor ages, nor *Plato's*,
yeares,

eares, nor by the moſt ſlow mo-
ions of the *Eight-ſpheer*, though
heſe were multiplied by a thou-
and, or a million, or the greateſt
ultiplier or *Number numbering*
hat can be imagined. Neither can
be meaſured by any *Number*
umbered, as by the ſtarres of hea-
en, the ſands of the ſea, the graſſe
f the field, the drops of the rivers,
nd ſuch like. The number of *Eter-*
itie is paſt finding out.

The ſaylers uſe to ſound the depth
f the ſea by a plummet and a line:
et us alſo let downe the plummet
nd line of out humble, and reve-
end cogitatiõs, to ſound the depth
f *Eternitie*, which yet is paſt
nding out. But if we will goe by
his *Map*, if we will ſayle by this
hard, if we will view well this
icture, wee ſhall come much nea-
er finding it, than otherwiſe wee
hould.

Chriſt as a child, taken as it were
rom the manger and the cradle,
lmoſt quite naked, and without
lothes, *ſtands in the clouds: on his*
houlders he beares a croſſe: In the

clouds there is this inscription *ETERNITIE: Beneath Christs feet*, downe upon the Earth there is the *Sceleton* of a man, or nothing but the bones of a man without haire or skin, onely hee hath a beard to be knowne by: *in his left hand* he holds a *peice of parchment*, in which these words are written, *Momentaneum quod delectat*, *That which delighteth is momentanie*: *In his right hand* hee holds up an *Apple*. Neare unto him there stands a *Raven* pecking a shelfish, with this subscription, *Cras Cras*, *To morrow, to morrow. The Earth opens her mouth, and flames of fire breake forth*, and tend aleft, in which these words are written, *Æternũ quod cruciat*, *That which tormenteth is Eternall. Christ* comming downe from the clouds *Two adore* with bended knees of diverse sex, in the place of all mankind. *Behind them* there is a running *Houre-glasse*, or a *Dial* measuring houres by the running of water, called a *Clepsydra*; and a *Booke* lying wide open. On one

Gregor.

Gregor.

pag-

page there is written, *They spend their dayes in mirth, and in a moment goe downe to the grave.* On the other page, *Who shall deliver me from the body of this death? Before* them stand *Two* heavenly *Angels*, which embrace them with their armes, and pointing at Christ bid them lift up their eyes unto him. This is the *Picture:* The meaning followes. Iob. 21. 13. Rom. 7. 24.

CHAP. I.
Christ inviting.

CHrist the *Eternal* sonne of the *Eternall* God came into this world, clad with no other garment than wee, that is, stark naked. The garment of immortalitie, and innocencie we lost by *Adams* disobedience. And now (alas!) how miserably arayed doe we come into this world? Christ together with us, yea for vs suffers punishment, and yet was not guilty of any sinne. But what means this *Crosse upon the shoulders* of the sonne of God?

It is a bed on which hee slept in deat h. *Golgotha* was his chamber. The thornes, was his pillow; And the Crosse, his bed. Which many religious men of former times wel considering with themselves, have voluntarily and freely chosen to lye hard, and take little rest, that at the day of resurrection they might rise joyfully to rest *Eternall*. Some, wee may read have made the earth their Mistresse; Sackcloth, their sheete; and a stone, their boulster. And many there are which doe so still to this day. But I leave them and returne to Christ. He suffered *death, even* that most bitter and
Phil. 2. 8. shamefull *death of the crosse*: To what end? That he might save us from death *Eternall*. Die we must all of us; but our death is but short. In a moment, in the twinkling of an eye the soule is snatched from the body, and this is all that which we call *Death*. But it is not so with them in Hell: Their torments farre exceed all the sorrowes and pangs of death, not only because they are more greivous for their qualitie,

but

but alſo becauſe they are of longer continuance beyond all compariſon: For they are *Eternall*. So then their torments are alwayes to be tormented, and their death, to die alwaies. And from this death hath Chriſt the Sonne of God delivered us; *the child* that we ſee deſcribed walking amidſt the clouds. Vnder his feete is a bare *Sceleton*, or the bone of a man, which by all ſignes wee may gather to bee our forefather *Adam's*. Hearken ye children, and ye childrens children hearken unto the words of your forefather *Adam* thus ſpeaking unto you.

CHAP. II.

Adam lamenting.

O My children, happie then indeed if your forefather had knowne his owne happineſſe, but now miſerable, and that even in this, becauſe mine. By me were

you destroyed before you were begotten; by mee were you damned before you were brought forth. I faine would bee as God, and by that meanes I am left scarce a man, Before you could perish, you all perished in mee. I my selfe doe not know whether you may better call me a Father, or a Tyrant and a murtherer. I cannot wonder or complaine justly that you are so vicious and so sinfull: for you learnt it of me. I am sorry that you are so disobedient: but this you learnt also of me. I was first disobedient unto God that made me, The Angels in heaven blush and are ashamed to see your gluttonie and intemperance: but this is your fathers fault. Your pride hath made you odious and detestable before God: but this monster first conquered and triumphed over me, and so pride became more proud than she was before. This is the inheritance you receive from me, nothing else but an heap of miseries. God indeed of his free good will gave

unto

unto me by a ſure promiſe heaven for an inheritance, and intailed it upon you: But I have undone you all, cut off the intaile, and prodigally made away all for one bit. I valued my wife and an apple more than you all, more than heaven, more than God. A curſed and unhappy dinner, for which I deſerved to ſup in Hell many thouſand yeares after; I lived in *Paradiſe*, a garden full of all delight and pleaſure beyond imagination: God gave mee the free uſe of all things therein; onely the fruit of one tree was forbidden me. I was Lord of all the creatures, I was wiſe and beautifull, ſtrong and luſty. I abounded with all manner of delights. The aire was then as temperate as could bee deſired; the cloudes were clad in bright blew; the heaven ſmiled upon us; the Sun did ſhine ſo pure that nothing could be more. All things ſeemed to gratifie us at our new marriage; Our eyes could behold nothing but that which was flouriſhing and pleaſing to them; Our eares

were continually filled with mu
ſicke, the birds thoſe nimble qui
reſters of the aire ever warling ou
their pleaſant ditties. The earth o
it ſelfe brought forth odoriferou
cinamon and ſaffron. I was com
paſſed about with pleaſures one
very ſide. I lived free and remote
from all care, ſorrow, feare, la
bour, ſickneſſe and death. I ſee
med to be a God upon earth. Th
Angels in heaven rejoyced to ſe
my happineſſe: there was non
that did envy me but my ſelfe
But becauſe I obeyed not th
voice of God, all theſe evils fel
upon me. *I was driven* out of *Pa
radiſe* baniſhed from the ſight o
God, and for ſhame I hid my face
Labour, ſorrow, mourning, feare,
teares, calamities, a thouſand miſe
ries ſeized upon me, and quite
wearied me out; you feele it, as ma
ny as are of my families: and tha
which ſeemes to bee the end of all
temporall miſerie and ſorrow, is
oftentimes the beginning of *Eter
nall*. O my children learne by
your owne wofull experience,

learne

learne by your own losse and mine, learne I say to bee wise at length. I will give you but one lesson, and it is but in three words, which you shall doe well to learne by heart, and that is *To hate sinne*. Behold! Doe you not see *a grievous flame* breaking out hard by me? It hath burnt ever since sinne first entred into the world, and shall never be put out. All other punishments are but light, and shall shortly have an end: But the damned shall bee tormented in this flame for ever & ever. Now if we will we may escape it. Heaven is set open to all; but there is no coming to it but by the way of repentance, and the gate of the crosse: He that walketh in this way, and entreth in at this gate, may be certaine of his salvation, and eternall joy in the kingdome of heaven, where he shall have an everlasting habitation. This is the counsaile of *Adam* to his children, I say it is *Adam's* counsaile,

Who falling once did make his children all
Both guiltie of his punishment and fall.

CHAP. III.

The Raven croking.

NEare unto the *Sceleton* of the *Protoplast*, or the bare bones of the first man that God made, is the *Ravens* place in the picture, which makes very much for the representation of *Eternitie* to the life It is a well knowne saying of S. *Augustine*, *Cras, cras*, that is, *To morrow, to morrow, is the voyce of the Raven: Mourne therefore like a Dove, and beate thy breast.* The chiefest cause, that I conceive, why most men lose their part and portion of blessed *Eternitie*, is because they seeke it not *To day*, but defer the seeking of it till *To morrow*. For what is more frequent or ordinarie, than putting off repentance till *To morrow, To morrow*, which God doth know, wee are uncertaine whether wee shall live to see or no: but that we may not seeme to put it off without some

August.

ome faire pretence, wee make
any faire promises unto God.

will to Morrow, *that I will,*
I will be sure to doe it: (*goes*
o Morrow *comes*, To Morrow
And still thou art to doe it.
hus still repentance is deferr'd,
From one day to another:
till the day of death is come,
And judgement is the other.

But the day of promise is so long
comming, that the day of death
ften prevents it, and wee are sud-
enly snatcht away, and swallowed
p of *Eternitie*, and so plunged in-
o the gulfe, miserable men that
e are, into the gulfe of everla-
ing horrour and despaire. This is
that undoes many, saith Saint
ugustine, whilest they cry,
ras, *Cras*, *To Morrow*, *To*
Morrow, the gate is suddenly shut
gainst them: Therefore *Salomon* Eccles. 5.
ften calls upon us to this purpose, 7.
Make no tarrying to turne unto
he Lord, and put not off from day
o day: For suddenly shall the
wrath

wrath of God come forth, and in thy securitie thou shalt be destroyed and perish in the day of vengeance.

Seneca. It was truely said of *Seneca* that Romane Philosopher; *A great part* of our life we spend, in doing ill; the greatest part, in doing no thing; but all in doing another thing rather than what we should. Not unlike to *Archimedes*, who when *Syracuse* was taken, was sitting secure at home, and drawing circles with his compasse, in the dust. For doe wee not see most men, when the *Eternall* salvation of their soules is in question, handling their dust, and stretching themselves to their furthest compasse, set upon the tenter-hooke as it were, and distracted with lawsuites, money matters, worldly businesse, and labours that shall nothing profite them at the last? *Eternitie* is a thing they never once thinke of, or else very seldome, and then but slightly for a snatch and away, as dogs are said to lap at *Nilus*. *Martha, Martha* Luke 10. 41. *thou art carefull and troubled a-*

bout

but many things: but one thing is needfull, and that is, *Beatitude*, or blessednesse, not that on earth which such as it is, is yet but short; but that in heaven, which is *Eternall*.

Before wee take any businesse in hand, wee commonly examine it at this well knowne rule, saying, *Is it worth my paines? Shall I get my bread by it?* Should not a Christian man rather in the beginning of every worke, sit downe and say with himselfe, *Shal, I gaine heaven by it? Will it any thing further me in the way to blessed Eternitie?* We doe not love to trouble our heads with such *Quære's* as these, wee put off the hearing of them till another time: we doe adjourne it from one time to another, and another, and still another. And at the last day of Terme, wee will grant a hearing. Foolish men! when at last wee are not able to labour, then we first begin to thinke of labour. When we must needs depart out of this world, then we begin to thinke upon another world.

When

When we can live no longer here, then we begin to thinke of the life to come hereafter. When the houre-glasse of our short time is runne out, then we begin to thinke of *Eternitie*. When there is no time left for repentance, then presently wee will repent. When the gate is shut, then we knocke. But this is the fault of all sinners in generall still to deferre their Repentance from day to day. Every sinner is ready to say, (saith Saint *Augustine*) *I cannot now, I will another time.* Alas! Alas! *If another time, Why not now.*

August.

Dionys.

Dionysius King of *Sicily* disrobing *Apollo* of his cloth of gold, said thus, *Nec æstate nec hyemi vestis hæc convenit. It is a meare neither fit for Winter nor Summer.* In Summer it is too heauy, and in Winter it is too cold. So doe many, (saith Saint *Ambrose*) play with God, and deceive their owne soules. They say, *Let a young* man live according to the fashion of the world; Let him drinke and dance, let him goe to the horse-

race,

race, and to the Wrestlers; let him goe a coursing in the fields with his companions. It is for old men to stay at home, and not to stirre abroad, unlesse it bee to Church. This is too melancholike a life for a young man. But when they grow old, what doe they then? Then are they old and sickly, weake and feeble; you must not looke for those things of them at that age; their strength will not permit; it is not with them as formerly it hath beene; you must give them leave to take their ease; let them have a care of their health: This is all they have to doe. Thus we let the Summer and Winter of our age passe away, and never once thinke of the *Eternall* Spring. But let us remember our selves, and *as wee have opportunitie let us doe good.* Gal. 6. 10

But let not our song be any more, with the blacke Raven, *Cras, Cras, To morrow, To morrow*, and so let *To day*, and *To morrow*, and the next, and so our whole life passe away, and *Eternitie* overtake us before wee are aware. *To*

morrow

morrow is not, *To day* onely i
ours. So saith Saint *Iames*, *Goe*
Iam. 4.13 *now, ye that say, To day, or to mor*
row, wee will goe into such a cit
and continue there a yeare, and bu
and sell, and get gaine: Where
ye know not what shall be on th
morrow. For what is our life? It
even a vapour that appeareth for
little time, and then vanisheth a
way. It was a very good answe
that *Messodamus* gave one, invi
ting him to a feast the next day
Messoda-mus. (as it is reported by *Guido Bitur*
censis) *My friend*, saith hee, wh
doest thou invite mee against *T*
morrow. I durst not for these many
yeares, secure my selfe that I
should live one day; for I have
expected death every houre. No
man is sufficiently armed against
death, unlesse he be alwayes prepa-
red to entertaine it. What is it else
but rashnesse and folly, folly and
madnesse; and indeed meere con-
tempt of *Eternitie*, for a man to lie
downe in ease upon a fether-bed, to
sleep secure snorting & snoring, &
to lodge an enemy, a deadly enemy,

all

all the while, ſinne in his very boſome? Suddaine deaths are very common and ordinarie amongſt us. How many have we heard of, that went to bed well over night for ought any man could tell, and were found dead in the morning? I will not ſay carried away out of their beds, and caſt into Hell-fire, whether it be ſo or no God knows! Have we not ſeene and knowne ſome that have beene ſuddenly ſtruck, fallen ſick and died in the ſpace of an houre? Within an houre? yea leſſe than an houre, ſound and ſick, quick and dead? And yet doe we (raſh and fooliſh men!) procraſtinate it from day to day (that's nothing) from yeare to yeare do we deferre our Repentance, and the amendment of our lives, and death meane time unexpected ſeaſeth upon us, & delivers us up unto *Eternitie*. Saint *Auguſtine*, coniecting in himſelfe ſuch lingring and dangerous delay, ſuch lentitude and backwardnes, of mind and will to repent, ſaid thus, *I felt and found* how I was held intangled,

tangled, and I uttered such lamen-
table complaints as those, *Quam-
diu, quam diu Cras et Cras, quare
non hac hora finis turpitudinis mea?*
How long, how long shall I defer
and still cry *To Morrow, To Mor-
row!* Why doe I not now begin
even this very present houre, why
doe I not breake off my sinfull
course, and begin to live better?
Thus I spake and fell a weeping
for very contrition of heart.

Antonie the Great (as S. *Hierom*
witnesseth) when he used exhor-
tations to the people to stirre them
up to godlines and vertue, was
wont to wish them alwaies to keep
in mind, and often meditate upon
that saying of the Apostle, *Sol non
occidat super iracundiam vestram.*
*Let not the Sunne goe downe upon
thy wrath.* And this prohibition
he did not restraine to wrath on-
ly, but made it generall, Let not
the Sunne goe downe upon your
wrath, hatred, malice, envie, lust
or any other sinne, lest it de-
part from you as a witnes against
you.

John Patriarch of Alexandria had a certaine controverſie with one *Niceta* a chiefe man of that city. The matter was to be tryed at law. *John* was for the poore, *Niceta* for his money. But for peace ſake there was a private meeting and hearing appointed, to ſee if they could come to ſome compoſition and agreement. They met, they fell to words, they were hot at it, a great zeale of choler and ſtomach was ſhowne on both parts, neither would yeeld a jot, neither would depart an inch from his right. A great conflict there was betweene them, many houres ſpent to little purpoſe: they were further off from agreement at length than before: for neither would yeeld to conditions propounded by either: well, it grew late, they departed more offended and diſpleaſed one with another than before, and ſo left the matter pendent. *Niceta* thought it a hard caſe to part with his mony, and the *Patriarch* ſeemed to be in the right, and to ſtand out in the cauſe of God and the poore. But yet

yet when *Nicetas* was gone, t
good Bishop weighed the matt
better with himselfe, and conde
ned himselfe for his pertinac
and though hee was in a goo
cause and knew it also, yet sai
Can I thinke that God will be w
pleased with this implacable wrat
and willfull stubbornes? The Nig
drawes on: And shall I suffer t
sunne to goe downe upon m
wrath? That is impious and n
according to the counsaile of t
Apostle. So *the good Prelate* cou
not be at rest till he had sent un
Nicetas, For hee out of hand se
messengers of good esteeme, a
gave them this, charge, that th
should say no more to him b
onely this *Domine, Sol ad occ
sum est*, that is, Sir, *The sunne
going downe.* Vpon the hearing
which message there was such
suddaine alteration wrought i
Nicetas, that his high stomac
came downe presently, hee beg
to melt, his eyes did stand fu
swolne with teares, and hee ha
much adoe to keepe them in. Ou

doores hee ran presently after
messengers, for he made hafte
speake with the *Patriarch*, and
ming to him in humble manner
ted him thus, *Holy Father I wil*
uled by you in this or in any o-
r matter. Whereupon the *Pa-*
arch made him very welcome:
they embraced each other very
ingly and became good friends.
eat surely was the vertue, and
edie was the operation of these
w words; *The sunne is going*
wne: For presently upon the
ring thereof a peace was con-
ded betwixt them, which was
ght for before with multitude
words, but could not be effected.
doe thou, whosoever thou art
t knowest thy selfe guilty of
y grievous sin, if not before, to-
ards the evening at least call to
ind those operative words, *The*
unne is going downe. For what
nowest thou whether thou shalt
se againe with the Sunne or no.
nd if thou diest in the night
ithout Repentance, it is a que-
ion in which *Eternitie* thou shalt
have

have thy part, whether of the ble
ſed, or of the curſed. Wherefo
doe what thou haſt to doe quickl
The Sun is going downe, But ha
a care it goe not downe upon th
luſt or luxurie, envie or blaſph
mie, detraction or theft, or upo
any other grievous ſinne unrepe
ted of. Good God! what a thi
is this? If there be but a ſtaine
a garment, a ſpot in the face,
blot in a cap, wee preſently u
ſome meanes to take it out,
waſh it off. Are theſe ſuch ey
ſores to us, and yet are wee ſo blin
within, that wee cannot ſee o
manifold corruptions and pollu
ons? or do we ſee and ſuffer them
can we ſuffer them & not be ſtro
bled at them? are we troubled, a
yet ſeeke no meanes to expia
and purge them out? When w
are polluted at any time with th
ſtaine of ſinne wee ſhould labo
preſently to take it out: Th
ſooner it is done, the better, an
the eaſier it is. Therefore ſaith Sai
Ambroſ. *Ambroſe, We ought* to be carefu
to repent, but that's not all: Ou

repentanc

pentance must be also speedy, for
are lest the heavenly husband-
an in the Gospell, that planted a
gge-tree in his vineyard, come
d seeke for fruit, and finding
ne say unto the dresser of his
ineyard, *Cut it downe*. If the
ntence be once past, there is
o avoiding the fatall blow:
owne it must. If therefore we
nd our selves once wounded
ith sinne, let us looke for helpe
time. The bruit beasts which
ave no understanding will teach
s so much providence. The
arts of *Candie* or *Creete*, as soone
ey are struck, runne presently to
eir *Dictamnum* or *Dittanie*; The
allowes to cure the blindnesse
f their young ones eyes, fly to
etch their *Chelidonium* or *Ce-*
andine, the Dog when he is sicke
akes haste to his *Grasse* to give
im a vomit, The Toad fighting
with the Spider, as sooneas shee
eeles her selfe begin to swell,
raules to her *Plantaine*, and so
is recovered. These by a naturall
instinct know their owne proper
medicines

medicines, and upon all occasion presently make recourse unto them. But wee poore miserable men, more unreasonable and without understanding than the beasts are wounded every day, and that many times deadly, and yet notwithstanding wee seeke for no medicine to cure our spirituall diseases. Wee use the same diet we were wont to doe, we talke as freely and merrily as ever we did, we go to bed at our accustomed houre, and sleepe according to our old compasse. But *Repentance* is the Physick that goes against our stomacks, *Contrition* cutts us to the Heart, *Confession* seemes bitter in our mouths wee choose rather to continue sick than so be cured. This is our miserable condition: so foolish are wee, and voyde of understanding either not knowing, or at least not embracing that which would make for our *Eternall* good.

If wee would give eare unto the counsaile of the heavenly *Angels*, which seeme in the Picture according

ding to their description, to give direction unto us, and are indeed appointed by God as ministring spirits for our good: if we would say, give eare unto their counsaile, then certainly wee would, neither suffer our eyes to sleep nor our eye-lids to slumber; neither the temples of our heads to take any rest, untill our peace and reconciliation were made with God. They put us still in mind that our day is almost spent, that the night drawes on, that our Glasse is neare running out, that death is at hand, and after death commeth judgment: But we securely walke on in our old way, Let the day spend, let the night draw on, Let the glasse runne out; Come death, follow judgment, We are not troubled at it, we care not, we regard not, no warning of the *Angels* will serve our turne,

We sweetly sleep, and never dreame of this.
Unhappy man whosoever thou art!
—*Potes hoc sub casu ducere somnos.*
And canst thou sleepe in such a case as this?

Canst thou goe to bed, with a Conscience thus laden with sinne? Canst thou take any rest when thou lyest in danger of *Eternall* death? Canst thou lodge in the same bed with the brother of Death, and entertaine sleepe into thy bosome? *I can*, I tell thee, that I can, and find no harme at all by it. Be not too confident: That may happen in the space of one houre, which hath not happened in a thousand. Thou art not past danger: For consider with thy selfe how long thou hast to live: There is no great distance betwixt thy soule & death, hell and *Eternitie*. It's gone in a breath. Thou mayst most truely say every houre, I am within one degree of death, within one foote, yea within one inch. Death need not spend all his quiver upon thee. One Arrow, the head of one Arrow shall wound thee to the heart, and make such a large orifice that bloud and spirits and life and all shall suddainely run out together. Either thou livest in a malignant and corrupt aire, or else thou art

troubled

troubled with distillations falling downe from thy head upon the lungs, or else there is some obstruction in the veines or in the liver, or else the vitall spirits are suffocated, or else the pulsation of the Arteries is intercepted, or else the Animal spirits runne backe to their head, and there are either frozen to death, or else drowned: One way or other thou posteſt to the end of thy short race; and presently thou art but a dead man, carried away to *Eternitie* in the turning of an hand, before thou couldst imagine, or think upon it. There are a thousand wayes to bring a man to his end; I do not speak of lingring deaths before which there goes some warning, but of suddaine deaths that summon us, arrest us, & carry us away all in a moment. He dies suddainely that dies unpreparedly. Death is not suddaine if it be foreseene and alwayes expected. That's suddaine death which was unpremeditate: and unpremeditate death is the worst of all deaths: And from such suddaine death

good Lord deliver us. It is good counsaile for every one, let him be of what age he will, for no age is priviledged more then another, death hath a generall commission which extends to al places, persons, ages, there is none exempt, It is good counsaile then I say for every one at all times, and in all places, and in all compaines to expect death, and to think every day, yea every houre to be his last: Then let him die, when please God, he shall not die suddainly. How many men have wee heard of, whose light hath suddainly beene put out, and life taken away either by a fall, or the halter, or poyson, or sword, or fire, or water, or Lions pawes, or Bores-tushes, or Horse-heeles, and thousand more wayes than these? As many fences as wee have (That number is nothing) As many parts & members as we have (And yet that's nothing) As many pores as there be in all the parts of our body put together. So many windowes are there for death to creepe in at, to steale upon

upon us, and ſuddainly cut our throats. *Thou waſt borne* (ſaith S. *Auguſtine*) *That's ſure: For thou ſhalt ſurely die. And in this that thy death is certaine, the day alſo of thy death is uncertain.* None of us knowes how neare he draws unto his end. *I know not*, ſayth *Job, how long I ſhall live, and how ſoone my Maker may take mee away*, or (as our tranſlation hath it) *I know not to give flattering titles: in ſo doing my Maker would ſoone take mee away.* In the midſt of our life we are neare unto death: For wee alwayes carry it in our boſome: And who can tell whether hee ſhall live till the Evening or no? This murtherer and man ſtealer, for ſo I call Death, hath a thouſand wayes to hurt us, as by thunder, and lightning, ſtormes and tempeſt, fire and water &c. Inſtruments of miſcheife, he hath of all ſorts; as Guns, Bowes, Arrowes, Sling, Speares, Darts, Swords; and what not? We need not be beholding to former ages for examples of

Auguſtin.

Iob. 32. 22.

suddaine deaths: Alack! wee have two many in our own dayes. Have not wee our selves knowne many that laying themselves downe to sleep, have fallen into such a dead sleepe, that they are not to be awaked againe till they heare the sound of the trumpet at that last day? Death doth not alwaies send his *Heraulds*, and *Summoners* before to tell us of his comming; but often steals upon us unexpected, and as he finds us so he takes us, whether prepared or unprepared. *Watch therefore: For ye know neither the day nor the houre.* There is a kind of Repentance indeed in Hell; but neither is it true, neither will it profit any thing at all: For it is joyned with everlasting and tormenting horrour and despaire. *Now, now* is the acceptable time of Repentance, Now *whilest it is called to day. Bring forth therefore fruits meet for Repentance. The Night commeth when no man can worke.* Worke therfore while it is day. *The Day*, saith *Origen*, is the time of this life: which

Matth. 25.13.

Heb.3.13

Matth.3.8.

Ioh.9.4.

Origen.

may

may seeme long unto us, but indeed is very short if it be compared with *Eternitie*. And after this short day of this present life, there follows the day of *Eternity*, which is infinite long, and hath no night to come after it. O man, whosoever thou art, thinke upon these things: but thou especially whosoever findest thy selfe guilty of any greivous sin. Repent and amend, Remember *Eternitie*, and thinke upon the day of Death. It is uncertaine in what place Death will expect thee: Doe thou therfore expect Death in every place. As the Lord shall find thee, when he calls for thee, so shall he also passe sentence upon thee.

THE EIGHTH CONSIDERATION upon ETERNITIE.

How Christians ought not onely look upon the Emblems *and Pictures of* Eternitie, *but come home and looke within themselves, and seriously meditate upon the thing it selfe.*

ORder requires now, that leaving the *Psalmist*, and the rest, who have described unto us *Eternity*, we should descend into our selves, keepe at home, and stay within. Hee is a great

great way from home, from himselfe and from his owne salvation, whosoever hath an eye to that onely which is *Transitorie*, and forgetteth that which is *Eternall*.

The Lawyers know well enough that a man will not let goe his right and title, though it be but in a matter of three halfe pence, if it be a perpetuitie, and to be yearely paid for ever. Yea it is thought a great rent if a man be bound to pay though but three farthings yearely to his landlord, as long as the world endures. In such esteeme are perpetuities, though in things little worth, though but three Pepper-cornes. If thou art so sollicitous and eager in pursuing thy right of three halfpence: how comes it to passe, O man, that thou art so negligent and careles in seeking after the inheritance of an *Eternall* kingdome, which may be had at a few yeares purchase? Thou falleſt out with thy brother for three halfepence, thou goeſt to law with him, thou makeſt it a long suite: In the mean time thou suffe-

rest:

reſt others to carry away the inheritance of the kingdome of heaven. What's the reaſon? Is it ſo little worth? is it not worth looking after? It ſeemes, thou thinkſt ſo; or elſe thou wouldſt labour for it more than thou doeſt. Thou art muchcumbred about other things, thou thinkeſt all paines little-enough; thou art never weary ſeeking after them: But as for *Eternitie*, that thou thinkeſt to be a great way off, and therefore thou art ſcarce ever at leiſure ſo much as once to thinke upon it; or, if thou art any time at leiſure, then thou haſt no mind to it. Oh! it is a greivous thing, & very wearisome to be alwayes looking after that which yet is not here ever throwly to be lookt into? Who would trouble his head, and weary his minde about it? We are all for the preſent: Give us preſent poſſeſſion; that's the thing wee deſire, that's the thing we delight in; there is ſome content in that.

See our folly and want of diſcretion! What blindnes is this, or rather

ther is it not madnes, to looke for certaintie where none is, and where it is, never to looke for it? In a busines concerning our temporall and uncertaine riches, wee love to be certaine, we will have good securitie, which yet at the best it very uncertaine: But concerning *Eternall* and certaine riches, wee make our selves so certaine, that we looke for no assurance; we are so secure, that we looke for no securitie, which yet, if we would, we might have as good as could be desired. Does any man lend money without a bill, or a bond, or a pledge? Every man hath this presently in his mouth, I love to be certaine; I desire good securitie; I will go safely to worke; I will not put the matter to hazard. Things present and certaine, when we hold the balance, alwayes weigh downe things future and uncertaine. *Better*, say we, (As the proverb goes) *is one bird in the hand than two in the bush*. And, *I had rather see a Wren in the cage, than an Eagle in the clouds*. We are

of

of *Plautus* his minde, wee carrie our eyes in our hands, and beleeve no more than wee see. What fond and foolish men are we, that seeke for certaintie of such things as are most uncertaine, which deceive us most when wee make our selves most sure of them, which make themselves wings and flie away, whilest wee thinke wee have them fast enough in our hands! But, be it knowne unto all Christian people, what assurance and securitie Christ the King of heaven will give; what assurance, I say, of *Eternall* life Christ will give unto all those that will enter bond for performance of covenants, *If thou wilt enter into life, keepe the Commandements. Si vis ad vitam ingredi, serva mandata.* The condition of this obligation is such, that if thou keepest the Commandements thou shalt enter into life, life *Eternall*: But if thou breakest the Commandements, in as much as thou breakest them, then this obligation shall be void & of none effect. For whosoever breaketh Mat. 19. 17.

one

one of these Commandements, and deferreth his repentance, and seeketh not the same, save for reconciliation and peace with God, whom hee hath offended, hee is in danger to lose himselfe, and all that hee hath, and manifestly hazardeth the *Eternall* salvation both of soule and body. There is but three fingers breadth, or rather but an inch betweene him and death. For hee hath within himselfe the matter of a thousand diseases, and causes of death: And yet rash and foolish man hee persisteth and continueth still without feare or wit in the state of damnation; in which state if it should please God to take him away suddenly, he is in danger to perish everlastingly. Is it not a bold and foolish part for a man to adventure all that hee hath at a cast, and hazard the losse of *Eternall* riches when hee may easily keepe them.

If a man should suffer in Hell but so many torments, as hee hath lived houres, or but so many tor-

ments

ments as hee hath committed sinnes all his life, this might seeme somewhat the more tolerable. If it were so, if in Hell there were any end of torments after the expiration of any certaine number of yeares, men would make no end of sinning all the dayes of their life; The enemies of God would increase every day more and more: For albeit they know that the torments in Hell are so many in number that they cannot be numbred, so long for continuance, that they cannot bee measured, so grievous for qualitie, that they cannot be endured but with such infinit paine, that every minute of an houre shall seeme a whole yeare: Notwithstanding all this, men are nothing deterred from sinne, but walke on boldly, or rather runne headlong to their owne destruction.

If all the torments that can bee inflicted or imagined, should bee heaped together upon the head of a man for an hundred yeares together, they would not come neere the punishments of Hell for one

yeare

yeare, no not for a day, nor yet an houre. All the punishments that Theeves, Robbers, Murtherers, and such Malefactors suffer, though grievous for the time, yet they are quickly ended, in three or foure dayes they are over, or in the compasse of a weeke at most: But the torments of the damned are not for a yeare, or an age, but for ever. God shall ever punish them, because he can never punish them enough, though hee punish them to all *Eternitie*.

CHAP. I.

Eternitie *doth not onely cut off all comfort and ease, but even all hope also.*

IN this life we have *Hope* for our comforter in all calamities and distresses, which hath a soveraigne vertue to mitigate and asswage all paines and sorrowes. And God of his great mercy for the most part in all adversities still leaveth a man some

some *Hope* of helpe and succour. The ſicke man as long as hee lives, he ſtill lives in *Hope*: as long as there is life, there is *Hope*. But after this life ended there remaineth to the damned no more any *Hope* of comfort. *Hope* the laſt comforter of all taketh her flight, and *eternall* deſperation ſeizeth upon them. The Prophet *Daniel* ſpeaketh of an Angell comming down from heaven, and ſaying, *Hew the tree downe and deſtroy it*, Cut off her boughes, ſhake off her leaves, and ſcatter her fruit abroad, *yet leave the ſtumpe of the roots thereof in the earth.* Vpon which words ſaith S. *Ambroſe*, *The leaves* and the fruit are ſhaken off, but the root is preſerved, that is, Delights here are taken from us, and puniſhments are inflicted upon us, but yet *Hope* is not taken away from us. Behold! The roote is preſerved, *Hope* is left behind. In Hell it hath no rooting. *Behold the day commeth*, crieth the Prophet *Malachie*, *that ſhall burne them up, ſaith the Lord of Hoſts, that it ſhall leave* Dan. 4. 23.

Mal. 4. 1.

leave them neither root nor branch
Iob 19. 10. And *Iob* lamenting, crieth out, I am gone, and my Hope hath he removed like a tree. *The hope, or The expectation of the wicked shall perish.* So saith *Salomon*, There-
Pro. 10. 28. fore whilst there is time and place for *Hope*, let us have *Hope*; but let us *Hope* for such things as we ought. All humane things are vaine and uncertaine; The Heathen Poet tells us so much in these verses.

Omnia sunt hominum tenui pendentia filo
Et subito casu quæ valuere ruunt.
All humane things hang by a slender thred
What stands most strong is quickly ruined.

Wee must not therefore place our *Hope*, trust, and confidence in such things. Saint *Bernard* shew-
Bernard. eth us a better way in these words. *Faith* saith, God hath prepared for the faithfull, great and unconceiveable good things: And *Hope* saith, Hee hath reserved them and laid them up for me: And *Charity* saith in the third place, I make haste, and think it long till I come

to

to them. *True Hope*, as Saint *Gre-*
gorie affirmeth, raiſeth vp the *Gregorie.*
mind to the thought of *Eternitie*,
and taketh away the ſenſe of all
outward croſſes and troubles. *True*
Hope makes us to underſtand that
all worldly things are vaine, but a
Modicum, but for a moment: But
in that moment on which all *Eter-*
nitie doth depend! The day of
death, and the houre of the extreme
and laſt agonie is properly that mo-
ment, and that precious jewell, for
buying wherof the wiſe merchant
ſelleth al that hee hath. But few
know the worth of this jewell:
about *Eternall* ſalvation, ſaith S
Hierom, every man is negligēt But *Hierom.*
what's the reaſon that men are ſo
negligent in a thing of ſuch great
moment? Poore men we are trou-
bled with weake and ill eyes. We
ſee well enough neare at hand,
but wee can ſcarſe perceive any
thing afarre off. I doe not ſpeake
of ſuch as are come to manſeſtate,
or ſuch as are growne old. Boyes
and girles when they are new ta-
ken from their cradle, before they
have

have all their teeth come forth learne the first elements of vice they smutch their fingers present with the soyle of covetousnesse and after awhile they have an unsatiable desire after getting riches they learne to make good market for themselves, if they meete with a good pennie-worth, they presently lay hold upon it, their hand is presently in the purse, either laying out for gaine, or receiving gaine, they know how to make the best use and advantage of their money: they get an insight into the mysteries of divers trades they will bee talking of merchandize, they will learne good judgement of wines, they will tell you what fashion and cut is in use beyond seas; *Juvenal* the Poet in his Satyres gave these a lash long a goe,

This old wives teach boyes in their infancie
And girles do learne before their A B C.

Hence is the rise
Of every vice.

Hence commeth our groſſe ig-
norance, and forgetfulneſſe of
things *Eternall*. Young and old,
I doe overvalue their money: but
for heaven and *Eternitie*, they
know not, neither will they un-
derſtand the true worth of them.
But let us proceed.

CHAP. II.

Eternitie is a Sea, and a three-headed Hydra; but it is alſo a Fountaine of all joy.

I would faine aske thee, O Chri-
ſtian man whoſoever thou art
that heareſt Sermons often, but
ſeldome, it may be, with attention
and devotion, thee eſpecially
mine would I aske one queſtion.
Suppoſe thou ſhouldeſt take in
sand to lade out all the water in the
ſea, into a ſmall river neere adjoy-
ning, which runneth backe againe
into the ſea continually, as faſt as it
is caſt out. Suppoſe thou ſhouldeſt
uſe no other ladle but a very ſmall
ſpoone

spoone to cast it out withall. Now tell me, How long dost thou think thou shouldest bee in draining the sea? Or againe, Suppose thou shouldest draw it out with a bucket as big as an hogshead, and as fast as thou drawest, powre it out into another channell: Answer mee, In how many yeares do thou think thou shouldest bee able to draw the sea drie? To sit scorching and frying in the flames of Hell-fire so many yeares, I know thou wilt say, were a grievous and wicked torment. And yet the damned would thinke it well with them, if it were so: they would like the condition well, and thinke the time long, so that they had any assurance, that at length their torments should have an end, and not extend to all *Eternitie.*

Wee reade in Heathenish Authors of old time, a thing more strange than true, of a certain *Hydra*, or *Snake*, which (as they fein'd) had three heads, and as soone as one was cut off, had two

shoot

ooote up in the place thereof. But this *Hydra* be any where to bee ound, it is in Hell; where there is threefold *Eternitie*, which like e *Hydra* ſtretcheth out her long ecke with three heades, that is, e *Paine of loſſe*, *the paine of ſenſe*, d *the worme of conſcience* that ever dieth. What miſerable and nprovident men are we, that haing but a ſhort journey to goe, ut full of dangers all the way, goe notwithſtanding ſo merrily d ſportingly, as if we were walking all the while through a *Paraſe*, or a moſt pleaſant garden, ee from all feare of enemies, and the end of our walke preſently bee received and admitted as cizens into our heavenly Countrey, place of all ſecuritie! For can we ee ignorant? if wee bee, it is our wne fault. But we cannot be igorant that at length we ſhall come o the two gates of *Eternitie*, the ne of the bleſſed, the other of the amned: And enter wee muſt at ne of them; that is certaine: at hich God knowes; it is accordin-

ding as wee shall behave and carr
our selves by the way.

Lau. Inst. *Laurentius Iustinianus* wo
dring at the merry madnesse
such travellers, breakes forth in
this exclamation, *Oh the* lament
ble condition of mortall me
which goe on exulting all the wa
whilst they are but exiles, or ban
shed men from their owne cou
trey! Let us not settle our minde
upon any vaine joyes, and fon
toyes by the way, whilst wee ar
travelling towards our countrey
but let us so runne our race, that
the end thereof wee may obtain
admittance in at the gate which
the entrance to *Eternall* blesse
nesse. God hath indeed create
us rather unto ioyes and pleasure
than unto labours and sorrowes
but we are much mistaken both
the time and place: It is not her
it shall bee hereafter. Ioyes a
prepared in heaven; but none bu
the good and faithfull servants sha
enter into them. And by wh
meanes may a man obtaine en
trance? Knowest thou not wh
Chri

Christ said? *The kingdome of heaven suffereth violence: and the violent take it by force.* Thinke now thus with thy selfe. *Am I* this violent man? Is this the violence here spoken of, To eate, to drinke, to rise up to play, to lie downe to take my ease? *It is* not, certainely. Fight wee must; but it must bee the good fight, like Christian Champions; Run wee must, but so that we may obtaine; Strive wee must, but to enter in at the strait gate: Labour we must, and offer violence to the kingdome of heaven; but it must be in due time and place, Now whileſt wee have time; here, whilſt wee are on the way, whilſt wee have life and ſtrength, that when wee come to the point of death, and ſo paſſe the *Horizon* of this world, and depart into another, never to returne backe againe; when we ſhall be tranſlated from time to *Eternitie*: then at the laſt wee may have joy for our life paſt, and hope for that which is to come. Let us labour therefore, let

Mat. 11. 12.

us labour, I say, and offer violence to our selves, fighting against our owne froward wils and affections: so shall wee obtaine by the mercy of God everlasting rest for short labour, and *Eternall* glorie for a few dayes travaile.

True and solid joy is not here to be found in vaine delights and pleasures, but in heaven where there is joy and pleasure for ever more.

Ionah 4. 6. *God prepared a gourd, and made it come over Ionah, that it might bee a shadow over his head, to deliver him from his griefe. So Ionah was exceeding glad of the gourd* And what is all the pleasure or rather vanitie of this present world? Is it not like *Ionah's gourd* flourishing for a time; and yeelding a comfortable shadow? Rich men have their *gourd* also, that is, their riches, under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons haue their *gourds* also, that is, great tables and delicious fare, under the shadow whereof they are merry and joyfull. Vo-

luptuo-

luptuous men alſo have their *gourds* too, that is, their unlawfull pleaſures, under the ſhadow whereof they lie downe and ſport themſelves. But (Alas!) ſorrow followes after ſuch joy, and ſuddenly overtakes it; Their mirth is ſoone turned into mourning; And their delights and pleaſures end in gall and bitterneſſe. For what became of *Ionahs gourd?* *God prepared a worme when the morning roſe the next day, and it ſmote the gourd that it withered.* Now tell me *Ionah*, where is thy *gourd?* What is become of it? Where is now thy exceeding great joy? They are both gone together: Thy *gourd* is withered, and thy joy is ended. Such are our vaine delights and pleaſures, ſuch is our joy, rather ſhadowes of things than any thing indeed, they paſſe away ſuddenly, and become like *Ionahs gourd* that ſoone withered. The joy of this world is but for a moment, but the joy of the life to come is for all *Eternitie.* Ionah 4. 7.

CHAP. III.

Here is declared by a most memorable example, How sweet and precious the taste of Eternitie *is.*

THis knew *Theodorus* very well, one borne of Christian Parents, and as it seemes he learned it betimes, when for yeares he was but a youth, but an old man for judgement and discretion. For on a great Festivall day kept throughout all *Egypt*, there being a great feast at his fathers house, and many invited thereunto, when some were eating and drinking, others laughing and playing, and others sporting and dancing, hee amidst all these jollities retired himselfe to his inward closet, finding himselfe wounded to the heart, but with a chast arrow. For thus he began to expostulate with himselfe, *Unhappy Theodore!* What would it profite thee, if thou should'st gaine the whole world? Many things thou hast indeed; but canst thou tell how long

thou

thou shalt enjoy them? Thou livest in abundance now, thou maist feast it and make merry, thou maist laugh and bee fat, thou maist rejoyce and skip for joy: But art thou sure how long this shall last? I should like it well, if it would last alwaies. But what shal I do? Shal I for the enjoying of these short and transitorie pleasures and delights, deprive my selfe of those joyes which are *Eternall?* Tell me *Theodore*, is this according to christian Religion, to frame unto our selves an heaven here on earth, and thinke to passe from delights to delights, from *Temporall* to *Eternall?* Either I am much deceived, or else Christ shewed unto us another way unto the kingdome of heaven, and that is through many tribulations. Therefore have no more to doe with worldly vanities, but preferre *Eternall* joyes before *Temporall*. Thus he said and fell a weeping: So then he retired himselfe into a with-drawing roome, and there prostrating himselfe upon the earth, he prayed

after this mannnar, *Eternall God* my heart is naked and open before thee: I send up my sighes as humble *Orators*, and *Petitioners* unto thee, I know not what to aske, nor how. Ouely this one thing I beg at thy hands, that thou wilt not suffer me to die an *Eternall* death. Lord thou knowest that I love thee, and that I desire to bee with thee, that I may sing *Eternall* praises unto thee. Lord have mercie upon mee. *Whilst he* was thus praying, in comes his mother on a sudden, and presently perceiveth by the redneſſe and moistneſſe of his eyes that hee had beene a weeping, and thereupon she saith, *My Sonne* what's the matter with thee? Why weepest thou? Why mournest thou? Why keepest thou out of sight to day? Why dost thou not come to the table? The rest are all there: Thy companie is desired: Come away. *But Theodore* answered and said, *I pray* you good mother have me excused: I finde my selfe somewhat ill at stomach, I pray you doe not urge me to eat

or drinke against my ſtomach. So with a faire & colourable pretence hee ſent away his mother. Then being alone hee conferred with God & himſelfe about *Eternitie*, and ſtrictly examined all the courſe of his life ſaying unto himſelfe, *What am I?* or, What have I beene? How hath it beene with me heretofore? or, How ſhall it be with me hereafter, if I loſe my part and fellowſhip in the kingdome of heaven, and bleſſed *Eternitie?* There are divers wayes to heaven: Some goe one way, ſome another: It is no matter which way we goe, ſo we come thither. But becauſe all wayes are not alike, neither are all natures alike, every man ought to chuſe that way which is moſt convenient. There is a ſhort way and a long, a ſafe way and a dangerous: If then I bee afraid to goe a long and dangerous way, there is a ſhorter and a ſafer, which if I ſhall chuſe, without all doubt I ſhall have the Angels for my companions and comforters, and they will rejoyce with me. *But my*

friends will grieve at it: at the first it may bee, but after a while they will also rejoyce. Well *Theodore* deferre awhile, but not too long, and doe not yeeld too much. *I hope I shall one day grow a strong man*, and then I shall bee better able to deale with mine enemies; for I shall finde those that are strong: *But what if they bee easie*, flattering, fawning, and such as will even weepe for me? The truth is, I am most afraid of such. But plucke up a good heart man, and though by nature thou art flexible, and easily moved, yet pray unto Christ, and he will make thee strong and immoveable. *But what if thy mother falls a weeping*, beseecheth thee with her teares trickling downe her cheekes; what if she hangs about thy necke, and desires thee to spare thy selfe? What if she shews thee her breasts which gave thee sucke? Will not all these move thee? *Here remember* what Saint *Hierome* saith, Notwithstanding all these importunities, *Run with speed* unto

Hierom.

to the Standard of Christs Crosse? It is a vertue and praise-worthy to be cruell in such a case as this. It is the portion and inheritance of thy mother the Church to stand under the Crosse of Christ: So did *Marie* the mother of Christ: And so must thou, if thou wilt have God thy Father in heaven, and the Church thy mother on earth: And so thou wilt doe, if thou beest a true Sonne and no bastard. *But must I doe it now in my youth*, in the very flower of mine age? That's hard. So it is indeed to flesh and bloud. But experience teacheth it, that God is not well pleased with late service: for late services are seldome good. Therefore they doe well that begin to serve God betimes, that seeke him early, and that remember him in the dayes of their youth, and learne to submit their tender necks unto the yoke of Christ. *But I have beene brought up tenderly*, I have beene fed with dainties: and shall I now enter upon a strict and rigid course of life, and bid adue to all my pleasures? Shall I be

able to endure it? *I hope* I shall. *But, How long?* For a yeare or two? That's not enough: I must goe further, and continue to the end, even as long as I live. Therefore weigh and consider the matter well with thy selfe, before thou resolvest; and either never begin, or else continue to the end. *I will* by Gods assistance; for I hope he will not leave me alone to strive with these difficulties, which of my selfe I shall not be able to overcome. *But it is a hard matter to strive against custome.* I have hitherto lived like a Noble man and a Free-man: and shall I now live like a poore man, and a slave? or, if I doe, How long shall I live so? If I put on the poore mans person, and act upon the *Theatre* of this world, when shall I put it off? *At the* end of the last *Act*. And how farre is it thither? *As long* as it is to the last breath. Thy part it not ended, till thou art to depart out of this life. If thou once commest forth in the poore mans dresse, there is no putting it off againe:

Thou

Thou must not once thinke of thy silkes, sattens, and velvets, purple and fine linnen thou must not weare, untill thou beest clothed with the robe of immortalitie and glory. *Theodore*, what thinkest thou, shalt thou bee able to hold out to thy last act? I will strive what I can, and comfort my selfe by the example of other good *Actors* that have gone before mee. And whom should I chuse rather to follow and imitate, than Christ the Sonne of God, who voluntarily became poore, and made himselfe of no reputation, humbling himselfe above measure, to doe and suffer like a servant, being Lord of all. And shall not I doe and suffer any thing after his example? Shall not I take up the Crosse and follow him? Am I better than hee? Why should I be afraid to follow, when I have such a Leader? For who is it? Who bids mee follow him? It is the voyce of man, that I heare; but it is the will of God, whom I ought to obey, because hee commands.

mands. But this is too high a point of Philosophie, for a man to forsake his riches, and to embrace povertie. And, *what* wilt thou do *Theodore?* Resolve with thy selfe what to doe.

Why doe I thus long doubt and dispute within my selfe? Why doe I waver thus betweene hope and feare? Have I not the example of my Lord before mine eyes? Did he not suffer many things not to be uttered? Was not he nailed to the Crosse and despitefully used? He forsooke his heavenly treasures, and came poore into this world. His *birth* and *death* showes it. At his *birth* he wanted a cradle: in his *life* hee had not where to hide his head: and at his *death* hee had not where-withall to cover his body. Naked came he into this world, and naked hee went out. How was it with him in *life?* He was faine to flee from one place to another. Hee was often wearied with travell, scorched with heat, and drie for thirst. He was as [indefatigable in doing

as

he was patient in ſuffering; and both in an high degree. Was ever any one ſo well bent to poverty, ſo patient in labours, and ſo gentle and mild when he was reproached? And ſhould I bee aſhamed of ſuch a Leader? Should I bluſh to bee called one of his followers? Shall not I bee content to be ſuch as my Lord and Saviour will have me to be? I am ready for love of him to ſuffer hunger, thirſt, cold, nakedneſſe, poverty, and ſuch like. I am willing for his ſake to bee bound, burnt, and cut in pieces. Theſe ſufferings are but ſhort, they cannot continue long. But the joyes or torments of *Eternity* are long indeed: for they ſhall never have end. Therefore farewell all the world, and the things that are in it, I care not for you, I regard you not; Farewell I ſay. But welcome *Eternity* whenſoever thou commeſt, Thou art the onely thing that I ſeeke after, my ſoule longeth after thee, there is nothing that I deſire in compariſon of thee.

With the heat of ſuch cogita-

tions

tions his soule was so set on fire, that it was inflamed with the love of *Eternitie*, which the blessed shall enjoy in heaven. Therefore he resolved to take leave of his parents, to forsake his riches, and bid adue to his delights for ever. He did not resolve hastily, but continued in his resolution constantly. He was not soone hot, and soone cold: He was not altered all on the suddaine: He did not passe from one extreme to another: He did not strive for the highest pitch at the first, but rose up by degrees, and became one of *Pachomius* his Scholars. You have heard the *Prologue*; But there followes no *Tragedie* after it: For, contrarie to the law of a *Tragedie*, wee have a sorrowfull beginning, but a joyfull ending. He came forth with a *Lachryma*, but went off with a *Plaudite*: At his *Intrat* there was weeping for greife, but at his *Exit* there was clapping of hands for joy. Thus you have heard the life and death of *Theodorus*, whose soule fed as it were upon thoughts

of

of *Eternitie*, and was delighted therewith as with marrow and fatneſſe. He was not of the worlds mind, which counteth *Eternitie* but a fable; but refuſed not himſelfe to become a fable, and a by-word in the world, being perſwaded fully of a bleſſed *Eternitie*, and earneſtly deſiring and thirſting to have a part in it.

Chriſtian brethren, ſhall I ſpeak a free word but a true? or, not I, but *Theodorus*? *Moſt men live ſo*, as if there were no ſuch thing as *Eternitie*, as if it were but a meer fable, and feigned thing. But what doe I tell you of *Theodorus*? Will you heare what Saint *Peter* ſaith? *The day of the Lord will come as a theife in the night, in the which the heavens ſhall paſſe away with a great noyſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of men ought we to be in all holy converſation and godlines?* But where are thoſe men

2 Pet. 3. 10. 11.

now

now adayes by whose holy conver-
sation and Godlines a man ma-
judge that they beleeve Saint *Pete*
that the day of the Lord is com-
ming, and that *Eternitie* shall fol-
low after? But if you will not be-
leeve Saint *Peter*, heare what truth
it selfe saith, *Wide is the gate and*
Mat.7.13 *broad is the way that leadeth to*
destruction, and many there be
which goe in thereat. Certainly
men would not goe in at the
broad gate of destruction, if they
did think they should come out
no more, if they did once dream
of *Eternitie*. But, as I sayd be-
fore, most men make *Eternitie* but
a feigned thing, a wittie invention
to keepe men in awe, and a good
honest fable. And yet, how many
are apt to say, *We beleeve* that there
is a blessed *Eternitie* after this life,
wee hope to have part in it, we
have a desire and longing after it.
But (alas!) How little is their
faith? how vaine is their hope?
How cold is their desire? Present
pleasures, mony in the hand, the
allurements of the flesh steale a-

way

way the hearts of many, and by little and little make the desire and love of *Eternitie* grow quite cold in them, as if they had drowned and buried it in the grave of oblivion. We heare it often read and preached, *Thus saith the Lord, This is the commandment of the Lord:* And as often as wee heare it we still neglect it. Say the Lord what he will, command what he will, our old way pleaseth us best, *Wee will walke after our owne devices,* Ier. 18. 12. *and we will every one doe the imagination of his evill heart. Therefore* 13. *thus saith the Lord, Aske yee now amongst the heathen, who hath heard such horrible things?* Had the people which knew no God, but known these secrets of *Eternitie*, certainly they never would have contemned and neglected them. Go to now, ô yee sonnes of men, *Because I have called, and yee refused; I have stretched out my* Prov. 1. *hands, and no man regarded, I* 24. *will also laugh at your calamitie, I* 26. *will mock when your feare commeth: when your feare commeth as desolation,*

tion, and your destruction commeth as a whirlwind, when distresse and anguish commeth upon you, when Eternitie shall suddenly overtake you. If Death seize upon you in this miserable state and condition There is then no hope of mercy The gate is presently shut, there is no opening of it: The sentence of condemnation is past, there is no repealing of it, *Depart ye cursed into everlasting fire prepared for the Divell and his Angels.*

Mat 25, 41.

Watch therefore, good Christians, watch I say: The Iudge stands at the gate. That may happen in a minute, that you may be sorry for, for all Eternitie. *Antonie* the great in a certanie Sermon, which he made to his people, spake thus unto them, *Dearely beloved brethren*, in matters of this life wee have a care to make good bargaines, we will be sure to have a pennyworth for a penny. I lay out, for instance, so much mony, and I haue the worth of it in wares; I give so many Crownes, and I have so many bushells of wheat;

wheat; So many pounds, and I have
o many Quarters of Malt. But we
re not so wise in heavenly mat-
ers, we will not give things *Tem-*
orall in exchange for things *Eter-*
all. *Eternall* life is a thing not
orth looking after, we much un-
ervalue it, wee will scarce give
ny thing for it, wee will not take
ny paines or labour to obtaine
r. And yet what is our la-
our, suppose the greatest we can
ndergoe? If it be compared unto
fe *Eternall* the reward of it, it
will not amount to so much as
one halfpenny in respect and refe-
rence to a *Million* of Gold. For
what saith the *Psalmist*? *The dayes* Psal. 90.
of our life are threescore yeares 10.
and ten; and if by reason of strength
they are fourescore yeares, yet is
their strength labour and sorrow. But
suppose a man should live an hun-
dred yeares, to speake with the
most, and all that while serve God
zealously and faithfully, were it
not time well spent to gaine *Eter-*
nitie? were not the labour well
bestowed to purchase a kingdome?

I do not meane a kingdome to continue for an hundred yeares onely but thrpughout all ages; not a earthly kingdome, but ỹ kingdom of heaven. Therefore Christian brethren, be not puffed up with vain glory, be not ambitious after worldly honor, be not wearied out with well doing, be not cast down with afflictions, do not sinke under the burden of the Crosse, but beare it patiently & cheerefully, *rejoycing* Rom. 5. 3 with the Apostles, *that thou art counted worthy to suffer: For I reckon*, saith S. *Paul, that the sufferings of this present time, are not worthy* Rom. 8. 18. *to be compared with the glory which shall be revealed in us.* Let no man when he hath forsaken the world think that he hath forsaken any great matter. For what is earthly in comparison of heaven? It is but as the *Centre* or the *Circle*, a *Minute* to *Eternitie*, a *Drop* to the *Sea*, and a *Graine* to dust to the *Dry land*. What are our riches? Fading, & uncertaine moveables. We are soone taken from them, or they from us. Though with much adoe we keepe

em as long as we live, yet whether
e will or no, we must part with
em when we die: wee cannot
ry them to our graves. Why
e we not then make a vertue
a necessitie? why doe we not
llingly part with them whilst
y are ours, seeing that shortly
e must part with them whether
e will or not, when death at-
cheth us, for a debt due to Na-
re, & then they can be no longer
rs? Why doe we not lay them
t like good Merchants for the
Margarite or precious pearle of
ternall life? Thus sweetly goes
Athanasius: But I must leave
m and draw to a conclusion.

Pachomius was wont, whenso-
er he felt any unlawfull thoughts
desires arise in his mind, to
ive them away with the re-
embrance of *Eternitie*: and if
any time, he perceived them to
bell againe, he still repelled them,
meditating seriously upon *E-
rnitie*, the *Eternall* punishments
the damned, the torments with-
t end, the fire that never goes out

and

and the worme that never dyeth
And here I will conclude thi
consideration with the exhortat
on of the same *Pachomius*; *Befo*
Pachom. *all things*, saith hee, let us ever
day think upon the last day, L
us in time remember *Eternit*
Let us every minute we have t
live, so live as if we lived in fea
of everlasting torments, that so
by the mercy of God in
Iesus Christ we may
for ever escape
them.

THE NINTH CONSIDERATION upon Eternitie.

The First Conclusion.

NO man living is able in word to expresse, or in thought conceive, the infinite space of *Eternity*. Betweene a true man and a painted man, true fire and painted fire there is a great deale of difference: and yet these are in some kinde one like unto another. But betweene our common fire and the fire of Hell, betweene the sorrowes of this life, and the paines of Hell, there is no comparison, no proportion at all. For this life and the sorrowes of this

this life are measured by space o
Time, but the life to come, and th
sorrowes thereof, cannot be mea
sured by any thing but onely *Eter*
nity, which also is without mea
sure. This doth our Saviour mo
John 15. 6. elegantly expresse in the Gospe
of S. *Iohn* by the Parable of th
Vine branch, *If a man abide not i*
me, he is cast forth as a branch, an
is withered, and men gather them
and cast them into the fire, and the
are burned. In these words is E
ternity briefly and plainely descr
bed: for marke the words wel
they runne not in the *future*, *He*
shall be cast forth, and shall withe
and men shall gather them, and sh
cast them into the fire, and they sha
be burned: I say they runne not
the *future*, but all in the *prese*
tense, *Hee is cast forth and with*
red, and men gather them, and ca
them into the fire, and they are bu
ned. They are burned This is th
state and condition of the damne
They are burned, that is, *alwa*
burning. When a thousand year
are past & gone, As it was in the b
gi

ginning ſo it is ſtill, *They are burned*: And when a thouſand and a thouſand more yet are gone, As it was, ſo it is, *They are burned*. And after certaine millions of yeares the queſtion be asked, What is now the ſtate and condition of the damned? What doe they? What ſuffer they? How fares it with them? There can bee no other answer made but this, *They are burned*, ſtill burning, *continually*, *inuturnally*, *Eternally*, from one age to another, even for ever and ever. Upon this place excellently ſaith ſaint *Auguſtine*, *One of* thoſe two *Auguſtine.* muſt needs be the condition of the vine-branch, either it muſt abide in the vine, or elſe be caſt into the fire: if not in the vine, then certainely in the fire. But that it may not be caſt into the fire, let it ſtill abide in the vine.

The Second Concluſion.

IF thoſe men which doe ſtill continue in their ſinnes, did but

know how neare they are unto *Eternitie*, & everlasting torments, if they did consider well with themselves, how that God in a moment, in a breath, in the twinckling of an eye (as we speake) may suddenly take them away in their sinnes, and deliver them up unto death, Then surely if they had it, they would give all *Spaine*, all the treasures of *Asia*, all the gold of *India*, yea all the world to obtaine but one houre to confesse their sinnes, to repent them of the same, and to aske God pardon and forgiveneſſe: They would not, certainely they would not still hug and embrace their sinnes, they would not every day multiply them as they doe, they would not lodge them every night in their bosome, and lie snorting in them. *For what is a man profited, if he shall gaine the whole world, and loſe his owne ſoule?* Mat. 16. 26. Though thou loſeſt every thing else in the world, yet, ô man, have a care to keepe thy soule. It were needleſſe here to reckon up a *Ca-*

talogue

talogue of the Martyres of Christ in all ages. There are whole bookes of them in great volumes: they are recorded to all posteritie, and their names shall bee had in everlasting rememberance. But the greatest honour that wee can doe them is to follow their good example, to learne of them Christian fortitude and magnanimitie, to feare God more than man, *God which is able to destroy both body and soule in Hell, rather than man which can onely kill the body, but is not able to kill the soule*, to love God more than all the world; to be willing to part with all for Christ; to lay downe our lives for Christ; to lose all to save our soules, and gaine *Eternitie*. I will conclude here with that excellent exhortation of Saint *Augustine*, *What then* shall we doe, brethren? What? What else but whilst wee have time, amend our lives; where wee have done amisse, doe so no more; become new men: That, what is threatned and shall certainely come upon wicked and

Mat. 10. 28.

August.

ungodly men, may not fall upon us; not becauſe wee ſhall not bee, but becauſe we ſhall not be like unto them. Whatſoever is written in the Scripture, is written for our learning, it is the voice of God. *Obſerve*, and make good uſe of what you reade. Whatſoever wee ſuffer in this life is but the gentle rod of our moſt merciful father, who correcteth us here, as his deare children, that we be not tormented with the damned hereafter. Why then doe the light afflictions of this life ſeeme ſo grievous unto us? Why doe we even tremble, and quake for feare, when wee doe but heare of them? The moſt grievous ſuffrings of this life, if we judge aright of them, in comparison of everlaſting fire, are very ſmall, yea indeed none at all.

The Third Concluſion.

AMongſt Chriſtians, God knowes, there are a great many, that either beleeve there is neither

neither Heaven nor Hell, or elſe if they did truely beleeve it, would certainely live otherwiſe than they doe. As concerning ſuch men, the queſtion may bee very fitly asked, *When the Sonne of man commeth, ſhall he finde faith upon the earth?* Luk. 18. 8. Some there are that would faine be thought to bee true beleevers; They confeſſe it indeed with their mouthes, but diſſemble with their double hearts: If their words may be beleeved, they may goe for true beleevers; but if their lives be examined, they may be thought to bee no better than Infidels. They never thinke upon *Eternitie*, or very ſeldome; and when they doe, they doe but thinke upon it, and ther's all; its gone in a thought, they never weigh well with themſelves what it is, they never ſeriouſly meditate upon it, they never rouſe their underſtanding to be intent upon it; they never bend their wills and affections to ſeek after it, they never imprint it in their deepe cogitations, that ſo they may remember it. They

ſcarce begin to thinke upon it, but their mindes are preſently ſomewhere elſe, their thoughts goe a wandring, their imagination is working upon ſomewhat elſe: And if at any time ſome ſparkes of devotion and godly deſires ariſe in their hearts, they are preſently quenched and choked with cares of this world, with multitude of buſineſſe, with profits or pleaſures, and ſuch like. And thus miſerable men they ſtop their eares and cloſe their eyes, and without feare or underſtanding they run hudwinkt in the way that leadeth to *Eternall* death. It is obſerved by the holy Fathers of the Glutton in the Goſpell, that he never lift up his eyes till hee was in torments: All his life long they were ſhut againſt the poore, and againſt all godlineſſe: He opened them not till he was in Hell, when it was too late. And it is no marvell that ſo many men runne blind-fold to the houſe of ſlaughter, and *Eternall* ſorrow: For the way is very broad and pleaſant, ſmoth and plaine, a man

can

can hardly goe out of it, there is no feare of losing himselfe till hee comes to the end thereof. Then he shall perceive that all the while he was travelling, hee was quite out of the right way; then I say when there is no returning backe againe. Many would like this way well, if there were no end thereof: For the ghit rids merrily, it ends miserably, and therefore they do wisely, they leave the great rode, & trauell on in the rough way; that chuse rather to go through briers & thorns unto an *Eternall Paradise*, than through a pleasant *Paradise* to an *Eternall prison*; that resolve with themselves to breake through all difficulties counting it better to go on weeping and mourning in the narrow way of salvation, rather than laughing and rejoycing in the broad way of destruction. Most true it is which *Iob* speaketh, *As the cloud is consumed, and vanisheth away: so hee that goeth downe to the grave, shall come up no more: Hee shall returne no more to his house, neither shall his place know him any more.* Iob 7. 9.

The Fourth Conclusion.

WHosoever useth to descend into a deepe and serious consideration of *Eternitie*, he willbee so farre from living licentiously and wantonly, that you shall hardly ever see him laughing heartily. It hath beene observed of as many as have beene raised from the dead, and turned againe unto life, that they were scarce ever seene to laugh at all. In particular it hath beene observed of *Lazarus* of *Bethanie*, whom Christ loved. He and they, as many as have beene raised from the dead might truely say with the *Preacher*, *I said of laughter, it is mad: and of mirth, what doth it?* Not without cause in this doth *Cyrill* of *Alexandria* confesse himselfe to bee fearefull, For he saith thus, *I am afraid* of Hell and the punishment thereof, becausethey have no end: I am afraid of the devouring worme, becausse it never dieth. *Oh that they were wise, that they*

Eccl. 2. 2.

Deut. 32. 29.

under-

understood this, that they would consider their latter end! Whosoever is not bettered by the consideration of *Eternitie* (I dare boldly say, and thinke I may say it truely) either he hath no faith at all, or if he hath any faith, hee hath no heart at all, or at the best it is but an heart that is dead and without all sense. It was the witty saying of a learned man, *That marriage* was a short and a sweet song, but that it had a long and a dolefull close: So we may most truely say of all the pleasures that we take in sinne, *That it is* a short and a merry song, but it ends in mourning and lamentation, or rather, It is a song *short* for *time*, and *sweet* for *tune* as long as it lasteth; for it runnes much upon *quavers*, and *semiquavers* of *Mirth* and *Iubilation*. But the *time* suddenly changeth, and the *tune* is altered: for there followes without any *rest* the *Larges* & *Longs* of *sorrow* and *lamentation*: which cannot bee measured by any *time*. For the torments of Hell are *Eternall*.

Oh Eternitie, Eternitie, Eternitie.

The Fift Conclusion.

WHenſoever we ſpeake of *Eternitie*, wee ſpeake alwayes with the leaſt, but wee can never ſpeake too much of it. Whatſoever is ſaid comes ſhort of it. No words can utter it, no figures number it, no time can meaſure it. For *Eternitie* is of this nature, take from it what you will, it is ſtill the ſame. It is neither increaſed by addition, nor diminiſhed by ſubtraction. Suppoſe there were ſubtracted from it ſo many yeares as there are ſtarres in the firmament, drops in the ſea, ſands on the ſhore, leaves on the trees, graſſe in the field, motes in the Sunne, duſt on the earth. What remaines? *As much as* there was, before the *ſubtraction*. Suppoſe there were ſo many yeares added to it. What then is the *Reſult*? *The ſame* that it was, before the

Addition.

addition. The totall sum is neither more, nor lesse, than what it was, that is, *Eternitie.*

As long as God is, so long shall the damned bee tormented. This wee have shadowed out before by some similitudes and resemblances; unto which we will adde one more out of *Bonaventure. If one of the damned,* saith he, should weepe after this manner, That hee should let fall but one teare in an hundred yeares, and those teares should bee kept together so many hundred yeares till they would equall the drops of the sea: Alas! Alas! (Not to speake of the sea) How many millions of yeares must needs passe before they can make one little river: or if they should at length make a whole sea of water: yet even then it might truely bee said. *Now Eternitie beginneth.* And if hee should weepe againe after the same manner till he made another sea; yet then also it might be said againe, as truely as before, *Now Eternitie begimneth,* and so on forwards for ever. Let no man once

once doubt of the truth hereof; for betweene that which is finit & that which is infinit there is no proportion. But this seemes wonderfull and strange unto us, because our imagination cannot conceive it: It cannot reach unto that which is so farre remote; It cannot penetrate into that which is infinite, for that is impenetrable. And this is the reason that our understanding is so hardly drawne to the consideration of *Eternitie*: because it blusheth in a sort, and is ashamed, or else for indignation cannot endure to tire it selfe in the search of that which cannot be found out. But let us put away this foolish and shamefull modesty, and let us force our understanding to the due and serious contemplation of *Eternitie*, and let it bee our daily exercise to bee still meditating upon such similitudes as may in some sort shadow it out, and represent it unto us: And so shall wee never doe amisse. Say what we can, thinke what we will, imagine so many millions of millions of

yeares

yeares as it is possible for the mind of man to conceive, we shall still come short of the measure and length of *Eternitie*. The yeares of *Eternitie* are more, farre more, yea infinitely more. This is certaine, and without all controversie.

The Prophet *Daniel* signifieth the incomprehensible dimension and length of *Eternitie* in these Words, *They that be wise shall* Dan. 12. *shine as the brightnes of the firmament, and they that turne many to righteousnes as the starres for ever and ever*, Mark these words *For ever and ever*. As if he should have said, No words are sufficient to expresse the nature of *Eternity*. It is *for ever and ever*: Here's all that I can say of it: Though more might be said in respect of its owne nature, yet I am not able to say more. Observe his *Auxesis*, or his *augmentation* of it by *multiplication*, *For ever* that is, for *Eternity*, but he thinks that not sufficient, and therefore he doubles it, *and ever*. And yet in the Latine

it

it is expressed more fully, in these words; *In perpetuas Æternitates, to perpetuall Eternities*: Marke here, he saith not *In Æternitatem, To Eternitie*, barely in the *Singular number*; but *In Æternitates, To Eternities*, in the *plurall*, as if one were not enough: neither doth he rest here, indefinitly, saying *To Eternities*, nor yet doth he adde any finite terme, because none can expresse it, but an Infinite, *Perpetuas, Perpetuall. In perpetuas Æternitates, To Perpetuall* or *Infinite Eternities*. Now if one *Eternitie* is without end, what are two? what are ten? what are an hundred? what are infinite? If wee should multiply the great yeare or yeares a thousand times, it would not amount to the least fraction of the numberles number of *Eternitie*. They say that the eighth celestiall *Orbe* or *Spheer* is moved wonderfull leisurely beyond all comparison: For though it be dayly wheeld about by the rapid motion of the *Primum Mobile*, yet it finisheth

ſheth not its owne proper circuit but once in thirty ſix thouſand yeares, and this ſpace of time they call *The great yeare*, or *Platoes yeare*. But compare this with *Eternitie*, and it will appeare to be but a moment, but an inſtant, but a minute, indeed nothing at all. It is a true ſaying of *Boethius*, That an inſtant or point of time, and ten thouſand yeares, compared together, keepe better proportion, than ten thouſand yeares and *Eternitie*. But heare what Saint *John* ſaith, *Little children it is the laſt time*, or, *the laſt houre*. And this he ſaid one thouſand ſix hundred yeares agoe. It is moſt true therefore what Saint *Auguſtine* ſaith, Whatſoever hath an end, that thing is but ſhort. *Eternitie* is a *Word* conſiſting but of foure Syllables, but it is a *thing* without end. Therfore ſet thy love upon *Eternitie*. Let Chriſt be thy end, and thou ſhalt reigne with Chriſt without end.

1 Joh. 2. 18.

Auguſtin.

The

The Sixt Conclusion.

IT is not to be beleeved that any man that hath but the least smack of true Religion, can be so farre carried away by his impotent and unrule passions (if he be not as bad as a beast ruled meerely by sense, and serving onely his sensuall appetite: For the wicked and ungodly man even then when he is almost swallowed up in the deepe pit, where into his sinnes have plunged him headlong, even then, I say, doth but laugh at it; regards it not; is not a jot troubled a it) It is not to be beleeved, I say, that any man that hath any Religion at all in him, can be so farre carried away by his headstrong and unbridled passions but, if he will spend a part of an houre every day in meditating upon *Eternitie*, yea if hee will but once in a wecke seriously think upon it, he will mend his manners, he will change the course of his life to better, hee will certainly become

come a new man: Of a proud man, he will become humble and lowly, of an angry man, he will become mild and gentle; of an vncleane man, he will become chaft and continent; of a drunken man, he will become ſober and temperate. He will put on, not the outward but the inward habit of a true religious and godly man. He will become ſuch a one, not in clothes and outward expreſſion, but in heart and inward affection. Neither will he raſhly and vnadviſedly, ſlightly and negligently, upon a ſpurt all at once on the ſuddaine paſſe from one extreme to another: (ſuch alterations are not good, neither will they continue long) But hee will againe and againe weight the matter well with himſelfe, he will conſider well upon it, he will faſten his ſerious thoughts upon it, hee will often revolve in mind *Eternitie, Eternitie, Eternitie*, that ſhall never have end, end never, never end; which ſhall laſt throughout innumerable, incomprehenſible, infinite ages.

This

This will he doe with considera-
tion & attention, and often ru-
nate upon it, as beasts chew th
cud. Meate though never so good
and wholesome, if it be not chewed
in the teeth, prepared in the mouth
digested in the stomach, turned in-
to bloud, and distributed by the
veins into all the parts of the body,
turnes to poyson rather than to
nourishment, begets all manner o
diseases, is retained perhaps some-
time in the body, but doth more
harme then good, were a great
deale better out then in. Even so the
thoughts of death, judgment, Hea-
ven and Hell are good and whole-
some, godly and holy, but none
more than the thought of *Eterni-
tie*, which may worthily be called
the *Quintessence*. But as it is with
meate, not the taking of it meerely
into the mouth, but the good di-
gesting of it in the stomach, the
turning of it into good bloud, in
the liver, and the distributing of it
into all the parts by the veins,
nourisheth the body. So it is with
these precious thoughts of *Death*,
Judgement,

dgement, Heaven, Hel & Eternity
Not the bare thinking upon them
t ſerious thinking vpon thē with
ur ſelves, ſetting apart all cares &
orldly diſtractions, the pondering
f them welin our hearts, & the of-
n ruminating upon thē, this is it
at feedeth & nouriſheth the ſoule.
f this be not done, the reſt is to
le purpoſe: without this even
e reading of the holy Scripture
fruities, the hearing of the word
reached is unprofitable. Many
are Sermons often, reade the
criptnre over and over againe,
d yet are little bettered by it
ecauſe they do not meditate vpon
hat they have both read and
eard. When they heare; What
omes in at one care, goes out at
e other; When they reade; the
e is no ſooner off from the book,
ut what was read is ſoone ſlipt
ut of memorie. Before they can
ractiſe what they have heard or
ead, they have quite forgotten
hat they ſhould do. Therefore
f wee will reade or heare with
rofit, we muſt ſpend ſome time

in

in meditating and pondering wi
our selves what we have read a
heard. This lesson we may lear
Luk. 2. 19 of the blessed Virgin the moth
of our Lord. *But Mary kept*
these things, and pondered them
her heart.

The Seventh Conclusion.

FEw or none beleeve, or e
doe not well understand a
weigh with themselves th
words of Christ, *Enter yee in*
the strait gate; for wide is the g
Matt. 7. 13. *and broad is the way that leade*
to destruction, and many there
which goe in thereat: Becau
14. *strait is the gate and narrow*
the way which leadeth unto l
and few there be that finde it. Th
againe our Saviour repeats by t
Luk. 13. 21. mouth of Saint *Luke, Strive to e*
ter in at the strait gate: For many
say unto you, will seeke to enter
August. *and shall not be able. Whosoe*
laughes at this faith, and ther
fore will not beleeve, because
doth not see: when that sh
com

me to paſſe, which he did not
leeve, He ſhall bluſh and be con-
unded, he ſhall be confounded &
arated from the bleſſed, he ſhall
ſeparated from the bleſſed and
e his portion with the damned.
Hieronymus Platus reports of a
taine woman, that hearing
rtoldus a powerfull man in the
lpit inveigh very vehemently
d bitterly againſt a ſinne, that
e knew her ſelfe guiltie of, fell
wne dead in the Church; and
er a while by the bleſſing of
d upon the prayers of the Con-
gation comming againe unto
r ſelfe, related unto them what
e had ſeene in this tranſe, ſaying
us, *Me thought* I ſtood before
ods tribunall, and threeſcore
ouſand ſoules more with mee,
lled together from all the part of
e world, to receive their finall
tence: And they were all con-
mned, and adjudged to *Eternall*
ments, but onely three. Oh!
hat a fearefull thing was this.
ſhould hardly beleeve this wo-
ans relation, but that I beleeve

Chriſts

Christs asseveration in the Gosp
Wide is the gate and broad is t
Matth.7. *way that leadeth to destructi*
13. *and many there be that go in the*
14 *at:* And againe, *Strait is the ga*
and narrow is the way that leade
unto life, and few there be th
finde it. It may seeme strange
flesh and bloud that God the F
ther of mercies should passe t
sentence of condemnation upon
many, I doe not say threesco
thousand, but threescore thousa
thousand: And what man wou
beleeve it, were he not perswad
of the truth thereof, upon the co
sideration of the soveraigne and
finite majestie of God which
offended, the unutterable malice
sin which is cõmitted, & many
Iob.10. vident testimonies of Scripture
22. which it is plainly proved? *Iob t*
bles at it, saying, *A land of darkn*
as darknes it self, & of the shadow
death, without any order, & whe
the light is as darknes, or accordi
to the Latin, *Where there is no ord*
& where everlasting horrour dw
leth. S. *Matthew* affirmes as mu

n the words of our Saviour, *depart from me ye curſed into everlaſting fire.* Let us conſider theſe things ell with our ſelves, and whilſt we ave time let us waſh away our ſins ith the teares of repentance, for are leſt God ſuddenly ſnatch us way, and give us our portion to ink with hypocrites in the ottomles pit of Hell, where there s nothing but weeping and gna- ing of teeth, where the worme ever dieth, and the fire never oes out, from whence there is o redemption, no redemption, ſay, and againe I ſay, no redemp- ion; No, not any comfort at all ot ſo much as a little drop of old water. If the godly them- elves, who are in the ſtate of grace, and in the favour of God, whoſe minds and wills be good, f they, I ſay, could ſufficiently conceive from what grevious tor- ments they ſhall be delivered at he day of judgement, and nto what unutterable and uncon- ceiveable joyes they ſhall enter, without doubt they would uſe no Matth. 25 41.

delay,

delay, they would not let an hour
passe, but out of hand they would
take their leave of all vanites,
forsake the world, and leave the
dead to looke after the dead: But
as for themselves, they would be
dayly and hourely well employed
about their Masters busines, al-
wayes studying to please God,
ever lauding and praising him for
his goodnes and mercy toward
them, in blessing them in part
here in this world, and giving
them an assured promise of ever-
lasting blessednes in the world to
come, for delivering them from
the torments of Hell, and giving
them entrance into the joyes of
heaven. It is the saying of S.
Gregorie, The evills of this pre-
sent life seeme the more hard unto
to us, the lesse we think upon the
good which shall follow hereafter.
And because we consider not the
exceeding great rewards which
are layd up for us, therefore we
count the afflictions of this world
grievous to be borne: whereas if
we did lift up our minds, and raise
our

Gregor.

our thoughts to the contemplation of those things which are *Eternall*, & not subject to any change; if we would have an eye vnto them and set our hearts upon them, we would certainly count the sufferings of this life, and whatsoever hath an end, to be [illegible] thing; and again, *joy in tribulation* is a song in the night: For although we are outwardly afflicted with the sence of sorrowes *Temporall*, yet we are inwardly comforted with the hope of joyes *Eternal*.

Much after the same manner reasoneth S. *Augustine*: *If thou* would- *August.*
dest but attend, saith hee, unto what thou shalt hereafter receive, thou wouldst count all the sufferings of this present life to be but light, and altogether unworthy of the glory which shall be revealed. For brethren (To speake of the worth of things) For *Eternall* rest a man should be content to undergoe *Eternall labour*, and for *Eternall joy* willingly suffer *Eternall sorrow*: But if the labour and sorrow were *Eternall* when should a man come to rest and

joy *Eternall*? Therefore upon neceſſitie thy *tribulation* muſt be but *Temporall*, that ſo at length thou mayſt receive a *reward* which ſhall be *Eternall*. For hang up the ſcales, and put *Eternitie* in one and a thouſand yeares in the other: what doe I ſay a thouſand yeares? yea ten thouſand, yea a hundred thouſand, and yet more a thouſand thouſand, they are all too light to weigh with *Eternitie* there is no compariſon between them. And yet further, to make them more light, As they are but *Temporall*, ſo likewiſe they are but *ſhort* and of no continuance they laſt but for a few winter dayes when they are at the ſhorteſt, or rather but for one day and that a ſhort one, the day of this life, which ſoone is paſt, and then are gone. Though a man therefore ſhould ſuffer all his life long even to the laſt breath, though he ſhould ſuffer, I ſay, labours, griefe ſorrowes, impriſonment, ſcourges hunger, thirſt all his life long, even to the laſt breath, yet his ſuffring

re but short, because his life is
ut short. For *the dayes of our* Gen. 47.
Pilgrimage are but *few*, though 9.
vill, as *Iacob* told *Pharaoh*. And
Man that is borne of a woman
is of few dayes: though, as *Iob* Iob. 14. 1
complaineth, *full of trouble*. And,
Behold, saith *David*, *thou hast* Psa. 39. 5
made my dayes as an hand breadth
And that is but a short measure,
nd yet he goes farther) *and mine*
ge is as nothing before thee. And
s our *life* is *short*, so is our *Af-* 2 Cor. 4.
fliction light, but it *worketh for us*
farre more exceeding and Eter-
all weight of glory, when this
ort life and *light labour* is ended
e shall inherit *everlasting life*,
n Eternall kingdome, and felicitie
ithout end: we shall be made
quall to the Angels, *heirs of God*,
d joynt-heire with Christ. Oh! Rom. 8.
or how little labour how great a 17.
eward! And againe *Augustine* in
nother place, *The thoughts of God*
e very deepe. Where is the
hought of God? and what is his
urpose? He letteth the reignes
ose for the present, but after-

wards he will draw them in. D
not rejoyce and sport thy self
like the fish in water · whic
having got the baite in her mout
playeth up and downe, but bein
struck with the hooke in th
jawes may be pulled up at th
fishers pleasure. The time whic
seemes long unto thee is inde
but short, very short. For wh
is the life of man compared wi
Eternitie? Wouldst thou hep
tient and long suffering. Consid
Gods *Eternitie*: Doest thou one
consider thine owne dayes, whi
are but few and short, and do
thou think that in them all thin
shall be fulfilled? That the wick
should be condemned and the go
ly crowned, would thou have
those things fulfilled in thy
and short dayes? God shall
fill them in his owne time. G
is *Eternall*, God is patient
long-suffering: And thou sayst,
I cannot be patient and long-su
ring because I am not *Eter*
But thou mayst be if thou w
For do but joyne thy heart to G

Eter

Eternitie, and thou ſhalt be Eter-
nall with him. If thou beeſt a
good Chriſtian, and well inſtructed
in the feare of the Lord, thou wilt
certainly conclude, God hath re-
ſerved all unto his owne judgment.
The good and godly men are trou-
bled and afflicted; For God cha-
ſiſeth them as his owne children.
But the wicked and ungodly men
come into no ſuch trouble and
affliction: For God caſteth them
off, and condemneth them as aliens.
A certaine man hath two ſonnes.
He haſtiſeth the one, and letteth
the other go without any chaſtiſe-
ment: The one if he goes never ſo
little awry, is preſently buffeted,
whipped, and ſcourged; the other
let him doe never ſo ill, hee never
feares of it, he is not ſo much as
once rebuked for it. Whats the rea-
ſon? *He that* is puniſhed, is the
fathers heire; and hee that goes
unpuniſhed, is diſinherited. For,
what ſhould the father doe? He
ſees there is no hope of him, and
that he is paſt grace, and therefore
he lets him alone to doe what hee

listeth. But yet notwithstanding the sonne which is ever and anon punished for the least offence, will be ready to bemoane, and deplore his owne case, and count his brother happy which goes unpunished. He will, I say, unles God hath given him a wise and understanding heart, to know what makes for his owne good. He will be apt to say in his heart, *My brother* followes all ill courses, takes his pleasure, wasts his meanes, doth what seemeth good in his owne eyes, is ever breaking my fathers commandments, and hath never an ill word for it. But the case is otherwise with me: If I be but out of sight never so little while, if I goe but to the next dore, if I doe but step a side, stirre but a foote, but an inch beyond my bounds, presently I am called in question, *Sirah* where have you beene? theres no hope of pardon, I am sure to smart for it. This is my case. *And I say thou* art in a farre better case than thy brother, and if thou beest not a foole thou

thou wilt think so too: For in that thou art corrected, it is a signe that thou art best beloved. If thou thinkest onely upon thy present state, it cannot but seeme grievous vntó thee: But if thou shalt an eye to the inheritance which is reserved for thee, again it cannot but seeme joyous unto thee. For the assurance of thy future reward will quite take away the sense of the present smart.

Hither may be added out of the same holy father that which followes, as the summe of all that hitherto hath beene said. *How great* and wonderfull is the mercy of God! He saith not, Labour thou for ten hundred thousand yeares together; nor yet, one thousand yeares; not yet, five hundred years. But what? *Labour* whilst thou liveſt: it is but for a few yeares: after that thou shalt have rest, such rest as shall have no end. Consider this well with thy selfe, Thou art enjoyned to labour but for a few yeares, and amidst thy labour art not without some joy, not a day

passeth in which thou mayst not receive comfort and consolation. But rejoyce not thou after the manner of the world, but as the Apostle exhorteth, *Rejoyce in the Lord alwayes: and againe I say Rejoyce*; Rejoyce in Christ, Rejoyce in his word; Rejoyce in his law. For it is true which the Apostle saith, *Our light affliction, which is but for a moment, worketh for us a farre more exceeding and Eternall weight of glory.* Consider what a small price thou art to give, but the huske of an Akorne, for everlasting treasures: The husk of thy short labour for rest *Eternall.* Hast thou joy for a time? *Doe not* trust too much to it. Art thou sad and sorrowful for a time? *Doe not* despaire of joy and comfort. Neither let prosperitie puffe thee up, nor adversitie cast thee downe. God hath promised unto thee *Eternall life:* Therefore contemne *Temporall felicitie.* He hath threatned *Eternall fire:* Therefore contemne all *Temporall sorrowes.*

Philip. 4. 4.

2 Cor. 4. 17.

To

To conclude then with the same divine author. *Let us therefore* be in love with *Eternall life*; and thereby we shall come to know, how much wee ought to labour for the obtaining of it: For we see that those men which are lovers of this present life, which is but temporall, and shall shortly have an end, labour with might and maine to preserve and prolong it as long as they can. And yet they cannot escape death: For that at one time or other will seize upon them. All that they can hope for, is but to put it off for a little time. When death approcheth then every one is labouring & seeking to hide himselfe, ready to give, and part with any thing that he hath to redeeme his life. He sends for the Physitian, he will be ruled by him in any thing, hee will take any thing at his hands, he will suffer any thing, purging, bleeding, cupping, cauterifying, and what not? You see what charge a man will be at, & what paines hee will voluntarily endure, to live here though but for

a ſhort time: And yet he wil ſcarce be at any charge, or take any paines, after this life ended to live for ever. Brethren it ſhould not be ſo. If ther be ſuch labouring & watching, ſuch fending & going, ſuch running and riding, ſuch ſpending and praying, ſuch doing and ſuffering, to live here a while longer: What ſhould wee not willingly doe and ſuffer, to live for ever? And if they be accounted wiſe, which labour by all meanes they can to put off death a while longer, being loth to looſe a few dayes: What fooles are they which live ſo, that finally they looſe the day of *Eternitie*?

Think upon theſe things well with your ſelves ô mortal men, and foreſee the day of *Eternitie* whether of joy or of torment, before it commeth. For although all other things paſſe away, yet *Eternity*, ſtill remaines, & ſhall never paſſe away.

CHAP.

CHAP. I.

The Punishment of Eternall death.

THe *Messenians* had a certaine prison or dungeon under earth void of aire and light, and full of Hellish horrour: which as it was a most dismall place, so had it also a glorious title; for it was called the *Treasure-house*. This prison or dungeon had no dores at all to it, onely one mouth, at which the prisoners were let downe by a rope, and so it was stopped up againe with a great stone. Into this *Treasure-house* was *Philopæmen* that great *Emperour* of *Greece* cast, and there by poyson hee ended his life. God also hath his *Treasure-house*, under earth, if I may so speak But, I pray you, what a one is it? It is, of most wicked and ungodly, desperate and damned men.

Ablolinus a *Tyrant* of *Padua* (as *Iovius* reports) had many prisons so

so infamous for all kind of miseries & torments, that whosoever were cast thereinto counted their life miserie, & their death happines. Death might come in there without knocking, he was so welcome unto them, and so long lookt for. For this was their hard usage, They were laden with irons, starved with hunger, poisoned with stench, eaten up with vermine, and so in a most miserable manner they lived, and died at length a long and a lingring death. There every one was judged most miserable but hee that was dead, and could feele no misery. Whilest they lived it was a punishmēt worse than death, to have their habitatiō amongst the dead. For the dead bodyes lay on heapes rotting amongst the living in such manner that it might be truely said there, That the dead killed the living.

But the very worst of these prisons is a *Paradise*, and a most pleasant place, if it be compared with the infernall prison of Hell. Whatsoever miserie was suffred in *Adiodatus* his prison, in this regard it

was

was tolerable, becauſe it was of no long continuance, being to laſt no longer than a ſhort life, and quite vaniſhing away at the houre of death. But the Treaſure-houſe of the damned, which is God's priſon, is void of all comfort: The torments thereof are intolerable, becauſe they are *Eternall*: Death cannot enter in there, neither can thoſe that are entred get out againe: But they ſhall bee tormented for *evermore*. For *evermore*? What a fearefull thing is this? They ſhall be tormented for evermore. It was a moſt true ſaying of *Caſſiodorus*, As no mortall man can apprehend or underſtand what the *Eternall reward is*: ſo neither can any man conceive or imagine what that *Eternall torment* is.

The *Perſians* had a priſon into which a man might enter eaſily, but being once in, could get out no more, or if he did, yet very hardly. And therefore it was called *Lethe* or *Oblivion*. It is an eaſie matter to deſcend downe into Hell; but to aſcend up againe it is altogether

impoſſi-

impossible. Was ever any heard to returne from Hell? This prison of Hell is not without just cause called *Lethe*, or *Oblivion*. For God is so unmindfull of the damned, that he will *never* remember them to have mercy upon them. Hell is called the *Land* of *Oblivion* or *Forgetfulnesse*, and that for two reasons (as a godly and learned Writer observes) First, Because, saith he, they remember God no more for their good, neither have they any memorie at all of things past, but such as doth afflict and torment them. All their pompe and glory, pleasures and delights are quite forgotten, or else not remembred without griefe and sorrow. Secondly, To those that are in this horrid Region, and lake of fire, God hath forgotten to be gracious, and mercifull, neither will he send his Angels at any time to minister unto thē the least comfort, If once in, there is no comming out againe. For what said *Abraham* unto the rich Glutton frying in Hell, and desiring him to

send

send *Lazarus* to coole his tongue with a drop of water? *Betweene us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to us, that would come from thence.* Oh gulfe full of horror and despaire! Oh *Eternitie* of torments, the very thought whereof is able to make a stout man quake and tremble! The wicked and ungodly men dig their owne graves, and dwell therein for evermore: But what manner of graves do they dig? They dig as deepe as Hell, where the rich Glutton was buried, from whence, *hee lift up his eyes in torments, and saw Abraham a farre off, and Lazarus in his bosome, to his greater torment.* Oh what a terrible deepe is this! Oh what a fearefull grave in this! *Who* lies here? *Hee that* suffered *Lazarus* to lie at his gate, having no compassion on him. *How is* it with him now? *He lodgeth* in flames of fire in stead of his soft bed; hee is scalded with thirst, and his sweet cups are taken from his mouth; his

Luk. 16. 26.

Luk. 16. 23.

his table is removed, and hee hath no other food but fire and brimstone; He is not now dancing and exulting for joy, but gnashing his teeth for hellish desperation. They that are shut up in prison here in this world have hope for their comfort; it may bee they shall be delivered, and redeemed out of prison: But from Hell there is no deliverance, no redemption, no not so much as any hope at all, but *Eternall* desperation.

It is a short, but a terrible Sermon that God preacheth by the Prophet *Ezekiel* in these words, Ezek. 20. 47. *Say to the forrest of the South, Heare the Word of the Lord, Behold, I will kindle a fire in thee, and it shall devoure every greene tree in thee, and every dry tree: The flaming flame shall not bee quenched.* How many tall Cedars, how many wicked and ungodly men flourish and wax greene in this life for prosperous successe in all outward things, and yet are dry and withered for want of vertue? Heare this therefore every greene

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and yet dry and withered tree. *I will kindle a fire, saith the Lord, and the flaming flame shall not bee quenched.* In Hell, whither you make such great haste, there are no Holy dayes, no Festivals, no set times in which the fire shall cease burning. There is *Eternall* griefe, *Eternall* death, *Eternall* sorrow without the mixture of the least comfort. Night and day there is no rest, no sleepe at all, but continuall watching and waking for griefe and anguish, and intolerable torments in everlasting fire. There shall you alwaies have your being, that you may alwayes be tormented: there shall you alwayes live, that you may alwayes die. If you will not beleeve me, beleeve Saint *Augustine*, whose words are these, *The ungodly*, saith he, shall live in torments: but they which live in torments shall desire, if it were possible, that their life were ended. But death heares them not, there is none to take away their life: Their life shall never end, because their torments shall never end.

Aug. de

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But *what saith* the Scripture? *The Scripture* doth not so much as call it life. For life is a name of comfort: but what comfort can there be imagined in tortures and torments, frying and broyling in everlasting fire? But, *what* doth the Scripture call it? *The second death*, that is, a death which followes after the first and naturall death which is common to all men. But how can the second death be called a death, seeing that he that hath part therein never dieth? We may better indeed expresse what it is not, rather than what it is. As it cannot properly be called a death, so it may be truely said, that it is no life: And as concerning them that have part therein, as they cannot properly be said ever to die, so againe it may be most truly said that they never live. For so to live, that a man shall alwayes live in sorrowes and torments, is not to live. Therefore that life is no life: But the onely life indeed is, that life which is blessed; and that life onely is blessed, which is *Eternall*.

Againe

Againe, wee have another place in the ſame Father to this purpoſe: *If the ſoule liveth in Eternall* torments, tormented with the uncleane ſpirits: This is rather to be called *Eternall* death, than *Eternall* life. For there is no greater or worſe death, than that death which never dieth. *Auguſtine*

Saint *Gregorie* alſo giveth the like teſtimonie. *In Hell*, ſaith hee, there ſhall be death without death, end without end, becauſe death ever liveth, and the end ever beginneth. There death ſhall never die. Oh death, how much ſweeter wert thou, if thou would'ſt take away life, and not compell thoſe to live, who would faine die! But ſo it is: the number of the yeares in Hell are without number. It paſſeth the skill of the beſt *Arithmetician* to finde out the number thereof. God himſelfe knowes no end thereof. After a thouſand thouſand millions of yeares paſt, there are ſtill as many more to come, and when thoſe alſo are paſt, there are yet as many more to *Gregor.*

come.

come, and still they are as farre from the last as they were at the first. It is now above five hundred yeares since *Cain* that slew his brother *Abel*, was cast into the lake that burneth with fire and brimstone: and yet the number of the yeares throughout which still hee is to be tormented, is as great still as it was the first day of his torment; and after certaine millions of yeares, the yeares of his torments for their number shall bee nothing diminished: It shall be all one as if hee were cast into the fire but this present houre. And though the rich Glutton mentioned in the Gospell, be tormented two thousand yeares together, yet still hee doth burne, and shall burne for ever; neither shall he obtaine so much as a little drop of water, though hee use never so much intreatie, not so much as a little drop of water to coole his inflamed tongue.

These things we often heare of, and when we heare them, we doe but laugh at them. Certainely wee

count

count it but a light matter to burne in *Eternall* fire. Here a man might well aske the queſtion, *Where are your teares, O mortall men, yee that are given ſo much to laughing?* This is our condition: a ſmall loſſe, if it bee but a matter of three halfe hence, will wring great ſtore of teares from us: But as for an infinite, and irrecoverable loſſe, that we can brooke eaſily, we can digeſt that with laughter. When we are cited to appeare at the barre of an earthly Iudge, then wee quake and tremble: But as wee are going to Gods Tribunall; for every day we rid ſome of our way, we walke on ſtep after ſtep, will we nill we; and yet as we are going, we ſport by the way. When we goe to ſea we are afraid of ſhipwracke: But without either feare or wit we lanch into the deepe ſea of *Eternitie*, and make but a laughing matter of it.

It is the wiſh of Saint *Bernard Oh that men were wiſe!* that they were wiſe! Oh that they were wiſe! What then, holy *Bernard?*

Oh,

Oh, then would the image of *Eternitie* begin to be reformed in them. Then would they order things present wisely, judge of things past understandingly, and fore-see things to come providently.

Here we have Saint *Pauls* command to the *Ephesians*, and not his wish onely, for his words runne in the *Imparative mood*, and not in the *Optative*, Brethren, *see that ye walke circumspectly, not as fooles, but as wise, Redeeming the time, because the dayes are evill.* The great businesse of our salvation ought circumspectly, diligently and carefully to be regarded of us. It is the most foolish thing in the world for a man having but little time allotted him, to spend it prodigally in vaine delights, whereas he should like a thrifty merchant imploy it rather for his best advantage, to purchase a portion in blessed *Eternitie*. If we thinke to gaine heaven by sporting, playing, and idling, we are much deceived. To bee telling of tales, or giving eare unto them when they are told;

Ephe. 5. 14.

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to be given to our eaſe, and ſpend our time in idleneſſe; to bee calling for our cups, and ſit ſo long at them till we cannot ſtand, This is not to redeeme the time. But this is truely to redeeme the time, *To give* our ſelves to labour and ſtudy, prayer and meditation; not for a ſpurt and away, but to hold on in this courſe conſtantly vntо the end, This, I ſay, is truely to redeeme the time. It is the counſell of Saint *Auguſtine*, to ſteale ſometime from our worldly buſineſſe: Will any man ſue thee at the common law? Be content, ſaith he, to loſe ſomething, that thou maiſt bee at leiſure to ſerve God, and not follow ſuits: for that which thou loſeſt, is the gaining of time. For as thou giveſt thy money and buyeſt bread: ſo be content to loſe thy money, that thou maiſt buy reſt, and opportunitie to ſerve God: for this is indeede truely to redeeme the time. *Auguſt.*

So ought we to ſpare for no coſt, but willingly part with any thing to

to gaine an opportunitie of doing good, seeing that the dayes are evill. *The dayes* of this life are full of sorrowes, griefes, dangers, and temptations which ever and anon take from us the opportunitie of doing good; So saith *Anselme*: But if we let slip the opportunitie of doing good when it is offered, and let our dayes consume away in meere purposes of amendment of life, without bringing them to good effect. From thence forth it is in vaine to looke for any opportunitie of doing good: wee shall not obtaine one minute of time; our losse is altogether irrecoverable. *Our life*, saith *Nazianzen*, is like a *Mart*, or *Faire*: When the day appointed is once over, there is no more buying any commodities. If there wee will buy any thing, we must doe it quickly, whilst the *Faire* lasts: We must live godly, whilst we have time to live: Wee must serve God, whilst wee are strong and able. The *Preacher* often beates upon this, *Whatsoever thy hand*

Anselme.

Nazian.

Eccles. 9. 10.

hand findeth to doe, doe it with thy might. The *Apostle* often spurs us on to lay hold upon opportunitie, and make good use of our time. Gal. 6. 10. *As we have therefore opportunitie, let us doe good to all men:* For, *now it is high time to awake out of sleepe.* Rom. 13. 11. *Thou sleepest,* saith Saint *Ambrose,* but thy time sleepeth not, it runneth apace, yea it flies with wings. Happie he, happy they, that thinke upon these things, to doe thereafter; that live so, as at the point of death they will desire to have lived; to doe such things as they will rejoyce to have done, when they are translated to *Eternitie. A Neglect now, will prove an Eternall losse.* Whatsoever we think, speake, or do, once thought, spoke, done, it is *Eternall,* it abideth for ever.

CHAP. II.

The reward of Eternall life.

THe life in heaven is life indeed, and the most perfect and absolute life of all others, in that it is

animall, in that it is *humane*, in that it is *angelicall*, yea in that it is *divine*. There lives the *Memory*, by the perfect remembrance of all things that are past: There lives the *Vnderstanding*, by the knowledge & vision of God: There lives the *Will*, and enjoyeth all manner of good, without feare of losing it. In like manner liveth there the *Appetite*, both that which is called *Concupiscible*, and that which is called *Irascible*. There lives all the *Senses*, and are filled with delights. There is heard no sighing, no lamentation, no griefe or sorrow, nor so much as the least signe thereof. There is the most sincere and pure song of joy, without the mixture of the least drop of the gall of bitternesse and sorrow. Let the *eyes* be silent, they never saw the like; let the *eares* be silent, they never heard the like; let thy *heart* be silent, it could never conceive the like to this life. This life includeth within it selfe all pleasures, riches, honours, and all the delights of all lives, senses

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and faculties S. *Auguſtine* as it were ſet on fire with the feruent deſire of this life, breaketh forth into thoſe words, *How great* happineſſe ſhall be there, where there is the preſence of no evill, and the abſence of no good? Where we ſhall be continually praiſing God, who is all in all? *Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee.* All the faculties of our ſoules, and members of our bodies being made incorruptible, ſhall bee ever ſetting forth the praiſe of God. There ſhall be true glory and praiſe indeed, where neither hee that doth give praiſe and glory can be deceived, nor he to whom it is given can be flattered. There ſhall bee true honour indeed, which ſhall be denied to none that is worthy, nor beſtowed upon any that is unworthy, yea which none that is unworthy ſhall deſire or ſeeke after; where none that is unworthy ſhall bee permitted to abide. There hee which is the giver of vertue, ſhall be the reward thereof: for he hath promiſed

Auguſt. de ciuit. Dei, c. 30.

Pſa. 84. 4.

sed himselfe; and what could he promise greater and better than himselfe? The Prophet *Ieremie* is witnesse of this his promise, in these words, *I will bee their God, and they shall be my people*. I will be unto them whatsoever with honestie can bee desired, I will be unto them life, and health, and food, and plentie, and glory, and honour, and peace, and every good thing: For this is the meaning of these words, *God shall bee all in all*; He shall bee the end of all our desires. And one great good there is to be found in that blessed Citie of God, which is not elsewhere to be found, and that is this, That no inferiour there shall envy his Superiour, but they shall be like members of the naturall body compacted together in a friendly and peaceable manner, where the finger desireth not to bee the eye, nor the foot the head, but every member is content with his owne place. And a little after saith the same Father, *There shall* we keepe an *Eternall Sabbath* of rest, and there

Ier. 31. 33.

there shall we taste and see how sweet the Lord is, we shall be filled with his goodnesse, when hee shall be all in all. O God my God! Thou art Love and Charitie, Truth and Veritie, true *Eternitie*, and *Eternall* Felicitie. *Augustine de civit. Dei.*

Another speaketh unto this life, by way of *Apostrophe*, after this manner, *In thee* there is no corruption, nor defect, nor old age, nor anger; but perpetuall peace, and solemne glorie, and everlasting joy, and continuall solemnitie. There is joy and exultation, there is an *Eternall* spring. There is alwayes the flower and grace of youth and perfect health. *Autor libr. de spirit. & anima.*

Non est in te Heri nec Hesternum;
Sed est idem Hodiernum:
Tibi salus, tibi vita,
Tibi pax est infinita
Tibi Deus omnia, That is,
Yesterday was with thee never;
But to day is present ever:
Thou hast peace that ever lasteth,
Health and life that never wasteth
God is all in all.

Ps.87.3. *Glorious things are spoken of thee, O Citie of God.* In thee have their habitation all those that rejoyce: In thee there is no feare; in thee no sorrow. All desires are turned to joyes. Whatsoever a man can wish for, is present with thee: Whatsoever can be desired,
Ps.36.8. is in thee in abundance. *They shall bee abundantly satisfied with the fatnesse of thy house: and thou shalt make them drinke of the river of*
9. *thy pleasures. For with thee is the fountaine of Life: in thy light shall wee see light,* when we shall see thee in thy selfe, and thee in us, and our selves in thee, living in everlasting felicitie, and enjoying the beatificall vision of thee for ever.

And though this felicitie be everlasting; yet a man may obtaine it in a short time, and with little
Act.8.2. labour. *I have compassion on the multitude,* saith our Saviour, *because they have now beene with me three dayes, and have nothing to ate.* Sweet Saviour, dost thou count it such a matter for us to abide with thee three dayes, and

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eate nothing? And why, sweet Iesus, dost thou not rather tell us of the dayes of *Eternitie*, and the everlasting joyes wherewith wee shall be abundantly satisfied in the kingdome of heaven? God taketh notice of the least service that wee performe, and it is precious in his sight: Hee telleth the very haires of our heads; and much more then will he tell the drops of bloud that are spilt for his sake, and put them up in the bottle of his remembrance.

We may therefore very well cry out with Saint *Hierom*, Oh! *How great a blessednesse is this*, To receive great things for small, and *Eternall* things for *Temporall*; and further, to have the Lord our debtor. But thou wilt be ready to say, *It goes hard* to bee in sufferings every day; and though all other things might easily bee endured, yet death is terrible. *Christian* brother, I am ashamed to heare thee say so: it is foolishly spoken, and like a child. Knowest thou not this much? *I know* that I ascend *Hierom.*

to descend, flourish to wither, am young to grow old, live to die, and die to live blessed *Eternally*.

Isay 26. 4. *Trust therefore in the Lord for ever: For in the Lord Iehovah is everlasting strength.*

Againe S. *Augustine* comes unto my minde, who upon the words of our Lord saith thus. Our Lord and Saviour cōcluded with these words,

Mat. 25. 46. saying, *These shall goe away into everlasting punishment: but the righteous into life Eternal.* It is life *Eternall* that is here promised. Because men love to live here upon earth, therefore life is promised unto them: And because they are much afraid to die, therefore life *Eternall* is promised unto them. *What wouldest* thou have? Life? *Well*, thou shalt haue it. *What art* thou afraid of? Is it Death? *Well*, thou shalt not suffer it. But they which shall bee tormented in Hell-fire, shall have a desire to die; and death shall flie from them. *To live long* therefore, is no great matter; yea more, *To live alwayes*, is no great matter; but *to live blessed*, that's

that's a thing to bee desired, that's a great matter indeede.

Therefore thou shalt live in heaven, and shalt never die; There shalt thou live blessed for evermore: for neither shalt thou suffer any evill, neither shall thou be in feare of suffering; for there, it is impossible to suffer any evill. There shalt thou possesse whatsoever thou canst desire, and what thou possessest, thou shalt desire still to possesse. Thou canst not be cast out of possession: And this shall satisfie thee. It was there, that *David* did expect to have his thirst quenched, and his hunger satisfied. *In thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore:* and againe, *My soule thirsteth after thee:* and yet againe As for me, *I will behold thy face in righteousnesse: I shall bee satisfied, when I awake, with thy likenesse.* This is a new and a strange voice for a King: He hath his table well furnished with all kindes of dishes; and yet as if he were hunger-starv'd he hopes to be filled at Psal. 16. 11. Psal. 141. 6. Psal. 17. 15.

anothers table: His owne bread and his owne wine would not serve his turne, to appease his hunger, or to quench his thirst. There was other bread, that hee had a minde to, and other liquor that he so thirsted after, the bread of heaven, and the water of life. For *what* is the plenty and abundance of all the Kings of the earth? *It is* nothing else but meere want. And *what is* the daintie fare at their great tables? *It is* but like the beggers pitcher, if it be compared with the fatnesse of Gods house, and his heavenly table. *Come*, eate and drinke, and be filled my beloved, shall the King of heaven say. This feast of mine shall never be ended; there shall come no sorrow after it: As it is *To day*, to shall it be *For ever*, and *ever*. Neither can Saint *Augustine* here containe himselfe: but he breakes forth againe into this exclamation, *Oh, life of lives* surpassing all life! Oh everlasting life! Oh life blessed for ever! where there is joy without sorrow, rest without labour

bour, riches without losse, health without sicknesse (there's no such matter in this life) abundance without defect, life without death, perpetuitie without corruptibilitie, beatitude without calamitie; where all good things are inperfect charitie, where all knowledge is in all things, and through all things, where the Majestie of God is seene in presence, where the minde of the beholders is filled with the bread of life: They alwayes behold Gods presence, and still they desire to behold it; they desire to behold it, and yet without anxietie; they are satisfied with it, and yet without satietie.

And that thou maist understand and know, good Christian brother, that this super-excellent glory, these celestiall riches, this heavenly kingdome is to be bought, Heare what the same Saint *Augustine* saith *I have to sell*, saith God, I have to sell; come and buy it. *Lord what* is it that thou hast to sell? I have rest: come and buy

it.

it. What's the price of it? *The price* is labour. And *how much* labour is *Eternall* rest worth? *If thou* wilt speake the truth and judge aright, *Eternall* rest is worth *Eternall* labour. It's true indeede; but doe not feare: For God is mercifull. For should thy labour be *Eternall* thou shouldest never attaine to rest *Eternal*: But that thou maist attaine at length to rest *Eternall*, therefore thy labour shall not be *Eternall*; not but that it is worth so much, but that thou maist at length get the possession of it. Indeede it is worth the price, though it be labour *Eternall*; But that it may be purchased and possessed, it is necessarie that the price thereof be but labour Temporall. Therefore Christian brethren, let us rouse up our selves, and stirre up one another with this exhortation of Saint *Augustine* which here followeth. *August.*

Let us set before our eyes the life which is *Eternall*, and let us well consider the nature of it, which wee shall come the better

to

to vnderſtand, by removing from it whatſoever we account troubleſome in this life. For it is eaſier to finde what it is not, rather than what it is. And yet it is ſet to ſale. Thou mayſt buy it, if thou wilt. Thou ſhalt not need to be much troubled or turmoiled about it, for the greatnes of the price. The price is whatſoever thou haſt, and no more. Never examine what thou haſt, but conſider what thou art. It's worth thy buying, though thou giveſt thy ſelfe for it. Give thy ſelf, and thou ſhalt have it. What? Art thou to *ſeeke* thy ſelfe? Art thou to buy thy ſelfe? Behold, ſuch as thou art if thou canſt be content to give thy ſelfe, thou ſhalt have it. But thou wilt be ready to ſay it may be, *Alack!* I am a wicked man: And ſuch a man perhaps will not be received for good payment: If thou beeſt not already good, doe but give thy ſelfe, and by ſo doing thou ſhalt become good, and goe for current. Doe but make a faithfull promiſe to give thy ſelfe; and this ſhall make thee good.

And

And being made good thou art a price of thy selfe good enough; And thou shalt have, as I said, not onely health, safety, life, and such like as shall have an end; but also thou shalt be freed from many miseries: Thou shalt neither be wearied nor stand in need of rest, thou shalt neither hunger nor thirst, neither increase nor decrease, neither grow young nor wax old, because there is no being-borne there; For there is full growth and Stature, and the entire and perfect number of years. There it no number like unto it: For as it hath no need of being augmented, so is there no feare of being diminished. Behold! what excellent things are spoken of it! And yet I cannot come neare telling thee what it is, or what good thing are treasured up in it: For, as it is written, *Eye hath not seene, nor eare heard, neither hath it entred into the heart of man.* And how should my mouth be able to utter what the heart of man is not able to conceive?

1 Cor. 2.

And because we have gone along through

through S. *Augustins* bookes as it were through so many pleasant gardens, and are now brought at length to the Celestiall *Paradise*, Let us seale and confirme what hitherto hath beene spoken, by the testimonie of the same Father. *If wee were* every day, saith he, to suffer all torments, yea the torments of Hell it selfe, and that for a long time together, to the end that we might behold Christ in his glory, and have communion and fellowship with the Saints: were it not worth our paines and sufferings? Who would not suffer any sorrow, to be made partaker of so much good, and so great glory? Let the Divels then lye in waite for me, let them assault with tentations; let my body be brought downe with fasting, let my flesh be kept under with pressure; Let me be wearied with labours, let my moisture be dried up with watching, Let one man clamour against me, let another disquiet me; let me be bowed together with cold, let me be set on fire.

With

with heat, let my conscience murmure, let my head ake, let my breast be inflamed, let my stomach be troubled with ventosities, Let my countenance waxe pale and bleake, let me be full of infirmities; let my life consume away with greife, and my yeares with mourning; let rottenes enter into my bones, and let it spring up like a fountaine under my feete; Let all these miseries come upon me. So that I may have rest and consolation in the day of tribulation, and ascend up unto the people of the Lord: For, What shall be the glory of the just, and how great shall the joy of the Saints be, when every face shall shine as the Sunne? When the Lord shall begin to reckon up his people in their distinct orders, in his Fathers kingdom; & when he shall render unto every man according to his works, the rewards which he hath promised, that is *Heavenly* for *Earthly*, & *Eternall* for *Temporall*.

Think therefore upon the dayes of old, and call to mind the yeares

which

which are yet for to come. Thinke upon *Eternitie*, O man, think upon *Eternitie*, Think upon the *Eternitie* of Torment, and the *Eternitie* of Ioy, which is to follow after this short life ended, and I dare warrant thee, thou wilt never complaine of any adversitie, thou wilt never letslip out of thy mouth such a word as this, *This is too grievous*, or, *This is intolerable*, or *This is too hard*: Thou wilt, I dare say, count all things easie and tolerable whatsoever can happen in this life, & thou wilt never be better pleased than when thou art most afflicted.

It is reported by *Iohn Moschus* of one *Olympius*, an old man of singular patience who lived cloystered up in a Monasterie neare unto *Iordan*, that he had his mind so bent and fixt continually upon *Eternitie*, that hee had scarce any sense or feeling at all of any temporall sorrow or miserie. For (as he goes on with his storie) Vpon a time as it hapned a certaine religious man turned out of his way to visit him, and finding him in a darke

darke *Cell*, a place, as he tho ugh
inhabitable by reason of heat an
swarmes of gnats and other flyes,
not without much admiration spak
thus unto him, And canst thou,
Olympius, endure to live in such a
close roome, so exceeding hot, and
so much pressed with gnats and
swarmes of flyes? But what did
Olympius answer? *And doest* thou
wonder at this? I tell thee, my
sonne, all these are but light mat-
ters; I count them tolerable, tha
so I may escape *Eternall* torments
which are intolerable. I can endure
to be stung by gnats, that so I may
not feele the sting of Conscience,
and the gnawing of the worm
that never dyeth. This heat which
thou so complainest of I can suffe
easily, when I thinke upon the *E-
ternall fire* of Hell, which is un-
sufferable. These troubles, if I may
so call them, are but short, and
shall have an end: But the tor-
ments in Hell are without end.
Whereupon said the other Cer-
tainly, *Olympius*, Thou art lead by
the spirit of wisdome and truth
so

so wisely and truely hast thou answered. I would there were more of thy minde, that would think them seriously upon these things? Then certainly there would be more than there are now adayes, that would after thy example patiently suffer and endure all things.

CHAP. III.

The Conclusion of all.

Zeuxes the most famous for his skill amongst all the ancient Painters that we have heard of, was observed to be very slow in his worke, and to let no peice of his goe abroad into the world to be seene of men, till hee had turned it over and over, this side and that side, againe and againe, to see if he could spie any fault in it: And being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencill,

pencill, he made this answer, I am long a doing whatsoever I take in hand, because what I paint, I paint *for Eternity*. And thus stands the case with all, we paint also for *Eternity*: Whatsoever we doe, it so belongs unto *Eternity*, that a man may truly say of it thus, I write, I read, I sing, I pray, I labour, whatsoever I do, whatsoever I say, whatsoever I think, all is *For Eternity*. Now if this be the nature of our thoughts, words & deeds, if they shal remain *For all Eternitie*, we had need have a care what we think speak or do, it concernes us to looke about us, to minde our busines, not to go negligently & sleepily about our work, not to let any thing goe out of our hands rude and imperfect, but to polish and perfect it with all the care skill and industrie that we can use. We paint with *Zeuxes* for *Eternitie*. When wee have done our works they are presently transmitted to *Eternitie*, to be viewed by a most judicious and all-seeing eye, that no fault can escape; and being viewed and censured the

re to be committed either to be
Eternally punished or *Eternally* re-
warded. What I have said before
here say againe because it cannot
be sayd too often, though I should
say it a thousand times, *Whatsoe-*
ver we thinke, speake, or doe, once
thought spoke or done, it is *Eter-*
nall, it abideth for ever.

Will you heare what S. *Gregorie* *Gregor.*
saith, *In all our* actions we must use
great care and circumspection, wee
must well weigh and consider with
our selves what it is that wee take
in hand, and to what end wee doe
it, that our minds be not set upon
any thing that *is Temporall*, but up-
on those things which are *Eternall*.
Therefore in all thy actions labour
to be perfect. Pray for *Eternitie*, stu-
die for *Eternity*, suffer for *Eternity*,
contend for *Eternitie*, labour for
Eternity. So live to God that thou
mayst live with God, So live on
earth that thou mayst live in Hea-
ven, so live for *Eternitie* that thou
mayst live to *Eternitie*.

Heare also what S. *Bernard* saith. *Bernard.*
Our works doe not passe away as
soone

soone as they are done (as they may seeme to doe,) but as seed sowne in time they rise up to a *Eternitie*. The foolish man which hath no understanding will wonder to see such a plentifull increase rise up of such little seeds, be it good or be it evill, according to the nature of the seed which is sowne. But he that is wise will ponder those things, and count no sinne little: For he hath an eye fixed not to that which is present, but to that which is to come; not to that which is sowne, but to the which is reaped; not to that which is done in time, but to that which remains to all *Eternitie*.

Oh the dangerous and miserable madnes of the soanes of *Adam*! God created us unto the possession of infinite and *Eternall* goods: And why are we carried then with the whole bent of our affection to those things which are fleeting and vanishing? God made us heires of Heaven and *Eternall* possessions: And why doe we so miserably entangle our selves in our vani-

ties

ties, and run head-long to de-
ſtruction? Let us be wiſe in time,
let us looke well to our ſteps, let
us make ſpeed on the way of *Eter-*
nitie: Let us ſo live that wee may
live to *Eternitie*. The way thither
is ſhort and narrow, but the Terme
thereof is very large.

But oh miſerable and fooliſh
men that we are! We faine would
obtaine *Eternall* life; but we are
loth to tread in the way that leads
to it: we faine would bee there;
but we will not take paines to goe
thither. Every man deſires to be
bleſſed. *There is no* man, ſaith S.
Auguſtine, of what condition or *Auguſt.*
degree ſoever he be, but hath a
deſire after that life which is bleſ-
ſed for ever: Therefore that
life is the common haven at
which all men deſire to arrive;
but all men know not how to
ſteere their courſe aright: It is
a thing which all men without
controverſie would faine poſſeſſe;
but how to compaſſe it, what
courſe to take, which way to goe,
that's the point they cannot agree
upon.

upon. We may seeke it long enough upon earth; and it is a question, whether wee shall ever finde it or no: Not that I condemne the seeking of it, but the not seeking it in the right place. One is of opinion that the *Souldiers* life is most blessed: but another denies that, and sayes, *The life* of the Husbandman is most blessed: And againe, this another denies, and sayes that *The Lawyers* life is most blessed; and he gives his reason for it: For the Lawyer is worshipped by the people, and is much sought unto, he is ever taking of fees and pleading causes.

And againe this another denies and sayes, *The Iudges* life is most blessed: For hee hath power of hearing causes and deciding them. And yet again another denies this and sayes. *The Merchants* life is most blessed; For he sees divers countries, learnes many fashions, gathers together much wealth. You see, dearely beloved, in so many severall kinds of lives there is not any one to be found that will

please

pleaſe all. But the life bleſſed for ever, that is it which pleaſeth all.

Bleſſednes therefore is not to be expected here, but is to be ſought for elſe-where, and never to bee found out but by a good and godly death. Vngodly men themſelves deſire to dye the death of the godly, but they will not live the life of the godly: For to die well is the way to felicitie; but to live well is matter of labour: And yet that is not to be obtained without this. *Eternity* depends upon death: and there is no dying well, without living well. Chooſe which thou wilt, life or death. If thou liveſt well, thou canſt not but die well; and it ſhalt be well with thee for ever: If thou liveſt not well, thou canſt not hope to die well, but it will be ill with thee for ever.

Not many yeares agoe a man of good houſe, having more wit in his head, than religion in his heart, being asked what he thought of the ſtrict lives of the religious, and the looſe lives of the licencious,

which he esteemed best, answered thus, *I could wish* to live like the licencious, but to die like the religious. Some wit there might be in his answer, but I am sure there was little religion in it. He had spoke like a Christian man, if he had said thus, *I desire* to live the life of the religious that my end may be like his. *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his.* But hee had said a great deale better, if hee had said thus, *Let me live the life of the righteous, that I may die the death of the righteous, and that my last end may be like his.* For whosoever liveth the life of the godly shall bee sure to die the death of the godly: And whosoever liveth the life of the ungodly, shall be sure to die the death of the ungodly, once he shall dye, but that once shall be alwayes, and that alwayes for ever and ever.

Num. 23. 10.

A certaine Souldier being called in question by *Lamachus* Centurion

turion, for some misdemeanour or other committed in the campe, earnestly desired pardon for that once, and promised never to offend in the like kinde againe: But the Centurion made him this answer, *In bello bone vir non licebit bis peccare. Oh Sir, know you thus, there is no offending in warre twise.* But in death (alas!) there is no offending once: There is no hope of pardon. Once dead, and alwayes dead. He that dies once ill, is damned for ever. There is no returning againe to life, to amend what was done amisse! There is no appealing from the sentence of condemnation, if it be once passed. As death leaves a man, so judgment findes him, and as judgment leaves him, so *Eternitie* findes him.

It is the saying of *Iphicrates*, That it is a shame for an Emperour at any time to say with the foole *Non putâram*, I did not think it: But it is a greater shame for a Christian man to say it, *Non putâram, I did not thinke there* had beene such a difference be-

tweene a chaſt life and a voluptuous life. *I did not thinke* that *Eternitie* was to follow after this life. *I did not thinke* that I ſhould have died ſo ſuddainly. Alas! Alas! How ſleepily doe we goe about the buſines of *Eternitie!* whereas the nature of this mortall life of ours is ſuch, that we cannot be certaine at any time that we ſhall live for any time, no not ſo much as for one minute: when as we know for certaine that wee muſt depart from hence, and yet are moſt uncertaine at what houre we ſhall depart, and when that houre ſhall come, then alſo wee ſhall ſeeme not ſo much to have lived, as to have poſted unto death in a moment. Here we are but as Sojourners in a ſtrange land, and not as citizens in our owne countrey; we are but Tenants at will, and not Freeholders: Will we nill we, we muſt depart. *For*

Heb. 13. 14. *here have we no continuing Citie, but we ſeeke one to come.*

Baruch. 3. 16. The holy Prophet *Baruch* asketh this queſtion, *Where are the Princes*

Princes of the heathen become, and such as ruled the beasts upon the earth, that hoarded up silver and gold and made no end of their getting? Do they retaine and keep their kingdomes and their glory still? *Not so:* For thus saith the Prophet answering his owne question, *They are vanished and gone downe to the grave, and others are come up in their steads. They are vanished* saith the Prophet; For they were but sojourners & no citizens: *they are gone and others are come up in their steads:* their houses are let out to others, and they are cast out themselves, and gone downe to the grave. But if the question be asked againe, *Where are the Princes of heaven,* whose dwelling is above the seventh Spheare, where are they? It may be answered likewise that *They are also vanished, and others are come in their steads,* but they are translated to the kingdome of heaven, there to abide for ever, without all feare of being dispossessed. 17. 19.

Wisd. 2. 8. *Let us crowne our selves with Rose buds*, sing those men of most loose and deplorate lives. *Why with Rose buds?* Because the beauty and smell of them is gone in one day, and they are withered: and such fading crownes doe best become those which shall shortly perish. But as for the Blessed, it is not so with them, but they are crowned with jewells and precious stones whose beauty never fadeth. The woman mentioned in the *Revelation* had *upon her head a crowne*, not of Rose buds of the garden, nor of jewells of the sea, but *of* the *Starres* of heaven. As then the heavenly orbs are incorruptible, so likewise they that inhabit them are incorruptible, they are not subject to any change, they are immortall. *The righteous live for evermore.* All worldly things are transitorie, but heavenly things are everlasting. Here are we wearied with labour, but there shall we be refreshed with *Eternall* rest. Why doe we seeke for rest before our labour is ended?

Wisd. 5. 15.

Wee

Wee are yet upon the *Stage*; Therefore we must *act* our parts: Wee have to deale with potent enemies; Therefore wee must be alwayes prepared *to fight*: Wee are still in our *race*; Therefore we must *hold out* to the last. Let us then so *act* our parts, that the *Angels* may rejoyce to be *Spectators*; let us so *fight*, that wee may *win* the *Crowne*; let us so *run*, that we may *obtaine*,

Well saith S. *Gregorie*, *If wee well* consider within our selves what and how great things are promised unto us in heaven, all things on earth will seeme vile unto us: For what tongue can sufficiently expresse, or what heart conceive, how great the joyes be in that Citie which is above? Where we shall beare a part in the heavenly *Quire* with Angels evermore lauding and praysing God; where wee shall be in Gods presence, and see him face to face; where wee shall behold light incomprehensible; where we shall be in no feare of death; where wee shall have

the priviledge of heavenly Saints and Citizens, to be for ever incorruptible. Me thinkes I find my mind inflamed and set on fire whilst I am speaking of these joyes; and me thinkes it should set on fire all that hear it. Me thinkes it should so work upon us all, that even now wee should most earnestly and ardently desire to be there, where we hope to be for ever hereafter. But thus much we must know: That there is no comming there without much labour. It is not I, but 2 Tim. 2. 5. *Paul* the Preacher that saith it: *A man is not crowned except he strive lawfully.* Let then the greatnes of the reward encourage us, and prick us forward, and let not the labour and paines, the short labour and the little paines hinder us, or keepe us back. We must goe on, and wee must goe on with perseverance: we must not so much consider the roughnes of the way, as the blessed *Eternitie* which is the end thereof. And this, the same holy Father declares most excellently, saying, *This is a speciall*

badge

badge and cognizance of the elect that they know how to carry themselves in the way of this present life in such manner, that by the certainty of hope they are assured that they have attained unto a great pitch, in as much as they see all transitorie things farre beneath them, and for the love of *Eternitie* trample all sublunarie things under their feete. And this is it which the Lord speaketh by the mouth of his holy Prophet, saying unto every soule that followeth him, *I will lift thee up above the high places of the earth.* For as for losses, reproches, povertie, disgrace and suchlike, these are as I may so call them, the lower places of the earth, which the lovers of this world, as they walke through the plaine of the broad way, doe not love to come neare, but keepe off as farre as is possible. But as for gaine and profit, the fawning and flattering of inferiours, abundance of riches, honours, and places of dignitie, these are the high places of the

earth, which whosoever is worldly minded, and hath setled his affections on things here below, he, I say, esteemeth highly; because to him they seeme great: But whosoever is heavenly minded, & hath setled his affections on things above, he, I say, esteemeth them not; because to him they seeme what they are, that is, vile and base. For as it is with a man going up an high mountanie, still the higher he goes, the lower he sees the earth beneath him: So is it with him whose conversation is in heaven, The higher hee mounts from the earth with the wings of pious cogitations, the farther hee flyes from the earth with the wing of his affections. He knowes that all the glory of this world is nothing, and therefore his thoughts & affections are altogether upon another world. *This is the man that is lifted up above the high places of the earth.*

You have heard what S. *Gregory* saith; It will not be amisse in the next place to heare likewise what

S.

S. *Auguſtine* ſaith. Whats that? It is a leſſon worth our learning. *That which we muſt loſe*, ſaith he, one time or other upon neceſſitie, it is wiſdome to diſtribute abroad in time, that we may purchaſe thereby the reward of *Eternitie*. *Moſes* lived long indeed he lived in health: but at length *he died*: *Methuſelah* lived longer than he; but it followes, *And he died*. This is, or ſhall be every mans Epitaph, *Et mortuus eſt*, *And hee died*. *For we muſt needs die, and are as water ſpilt on the ground*. But the ſoule is immortall, it is *Eternall*, it ſhall live for ever, either in *Eternall glory*, or elſe in *Eternall torments*. Here our lot is caſt, in which *Eternitie* wee ſhall have part, and there is no revoking it. Oh bleſſed *Eternitie*, oh *Eternall* bleſſednes! How comes it to paſſe, that ſeldome or never wee thinke upon thee or, if we doe at any time, we doe it but upon the by? How comes it to paſſe, that we do not labour more for thee, that we doe not ſeeke for thee, that wee are-

S. *Auguſtin*

Deut. 34. 5.

Gen 5. 27.

2 Sam 14. 14.

are not sollicitous for thee. *O Lord God* open thou our eyes, that wee may see and know what *Eternitie* is, both that of glory, and that other of torment, and how infinite both; how blessed the one, and how miserable the other. Thou hast created us unto thee, Thou hast created us unto *Eternitie*; For thou art *Eternitie*. Thou wouldst have us be partakers of thy *Eternitie*. Lord let it be according to thy will. Thou hast said it: Lord it be according to thy word. Thou hast promised; Lord make good thy promise, Make us partakers of thy *Eternitie*. Grant that wee may spend the short moment of time granted unto us here in this life, Grant, we beseech thee, that we may spend it in such a religious and godly manner, as men that labour for *Eternitie*, contend for *Eternitie*, suffer for *Eternitie*. To this end cause thy ministers often to call upon us to think still upon *Eternitie*; make us call one upon another in every place to thinke upon *Eternitie*, that so by thy mercy

mercy wee may reigne with thee, Oh *Eternitie*; and as many, as it is possible, may bee kept from perishing everlastingly. *Heare* this yee *Christians* all, heare it yee *Pagans*, heare it yee *Kings* and *Princes*, heare it yee *Germans*, heare it yee *French*, heare it yee *English*, yea let all the world heare it. *There can be no sufficient securitie, where there is danger of losing Eternitie.*

Oh long, Oh profound, Oh bottomlesse, Oh *Eternall Eternitie!* *Blessed are they, O Lord, that dwell* Psal. 84.
in thy house: they shall be still 4.
praising thee. They shall praise thee throughout infinite *myriads* of ages

Moses being neere unto his death, commending unto God in his prayers his people Israel, and blessing them, thus tooke his leave of the tribe of *Asher* and said. *Let* Deut. 33.
Asher be blessed with children, let 24.
him be acceptable to his brethren, and let him dip his foote in oyle. Thy shoes shall be iron and brasse: and as thy dayes so shall thy strength be. There is none like unto the God of

Jesurun,

Jesurun, who rideth upon the heaven in thy helpe, and in his excellencie on the skye. The Eternall God is thy refuge, and underneath are the everlasting armes. Thus God stretcheth forth the armes of his power throughout heaven infinitely: and by his armes all the world, all time, and all things in the world are directed, guided, and governed. So God from the beginning, yea from the *Eternitie* of his predestination, hath carried in his breast all the godly, and doth protect them daily and hourely, and as it were embraceth them with his armes. *Ascend* therefore, ô my soule, and have no more to doe with earth and clay. Stretch forth thy selfe, and ascend up unto him that rideth upon the heavens, ascend up unto thy God, whose dwelling is in the highest mountaines, those mountaines of *Eternitie:* There shalt thou sit in safetie, and behold the earth beneath: & so shall thou plainely perceive how little and of none esteeme all things are here below, which now either

either solicite thee with love, or terrifie thee with feare; thou shalt plainly perceive what a small thing it is, whatsoever is contained within the *Centre* of the world, that little *globe*, or *point* of earth; thou shalt plainly perceive how that all things created are vaine, weake, short, vile, yea vanitie it selfe, yea rather meere nothing in respect of God and of *Eternitie*. Therefore seeke thou after the onely true and soveraigne good, and regard not other things. Trust in God, rely on him, open thy heart wide to entertaine him; tread under the feet of thy affections whatsoever is under the Sunne and Moone, whatsoever alloreth thee with smiles, or terrifieth thee with frownes; thinke upon *Eternitie*, and alwayes keepe in mind that excellent saying of Saint *Hierom*, *No labour* must seeme hard, no time must seeme long, all the while wee are seeking after *Eternall* glory.

It is reported by Saint *Hierom*, that there was upon a time a certaine

taine Camell haunted by an evill spirit, which being brought before *Hilarion* a devout and godly man, began to rage in such a strange and terrible manner, as if it would presently have devoured him: But the holy man nothing afraid spake thus unto the evill spirit, *Doe not thinke* to fright mee, thou evill spirit, although that thou hast got a Camel on thy back; it is all one to me, whether thou commest in a Camels skin or in a Foxes skin: And presently the fierce Camel fell downe before him, and became very tame and gentle, to the great laughter of all those that stood by. Such are all flatteries, fawnings, allurements, and tentations, of this world; such are all feares, frownes, frights and terrours. What doest thou hope for? what doest thou feare? what doest thou love? *Hee that rideth upon the* Heavens is thy helper; he shall embrace thee with his everlasting armes. With those armes of his, hee is able to fetter all thine enemies whether they

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fawn or frown upon thee, he is able at a beck to squeeze them in peeces like so many flyes, and break them in peeces like a potters vessell. *Doth the* pleasure then of lust, or gluttonie, or intemperance solicite thee? *Thats nothing: Be not* mooved at it: passe it by, regard it not; thinke rather upon the pleasures which are *Eternall. Art thou* terrified with threats, oppressed with sorrowes, passed by with contempt, afflicted with sicknes, tired out with povertie? *All these* are a matter of nothing. The more violent these are, the shorter while they will last: Despise them, lift up thine eyes unto the hills from whence commeth thy helpe, looke up to heaven. *Think upon Eternity.* Pro. 12. 21. *There shall no evill happen unto the just.*

Si fractus illabatur orbis, Horat. Carm. lib. 3. Od. 3.
Impavidum ferient ruinæ.
The just man shall not be afraid,
Though heaven fall upon his head.

Therefore the just man is never (or owfull:

sorrowfull: no tribulation doth ever assault him. But *Are not* the tribulations of the just many? Yea: but yet they make nothing of them. That onely they count evill, which is *Eternall*, which separateth a man from God, as sin doth, and *Eternall* death which is the wages of sin. The Preacher of the Gentiles bids us *Looke not at the things which are seene, but at the things which are not seene.* Why so? For, saith hee, *The things which are seene are temporall; but the things which are not seene are Eternall.* The things which are not seene, the things which are *Eternall*, those are the things which are great indeed, whether they be good, or whether they be evill.

2 Cor. 4. 18.

But whilst we looke onely at the things which are seene, and seldome or never at the things which are not seene, what doe we make of our selves but great and foolish boyes? great, but yet foolish; at the best, but boyes. If the ice fall out of our hands, we presently fall a crying, and yet that is such a thing that wee cannot hold

long

ong: We are frighted at ſhadowes nd dreame of great matters: Wee pend our ſelves on ſuch things as not onely ſhall ſhortly paſſe away or certaine, but are already paſſing away: For it is not ſaid, *The figure*, or *The Faſhion of this world ſhall paſſe away*, In the *Future*: But *the Faſhion of this world paſſeth away*, In the *Preſent*. It is paſſing way already. As all the goods hich we enjoy here, are but tranſitorie; So all the evils which wee uffer here, are but tranſitorie; they annot continue long. Thoſe things hich are not ſeene, and thoſe only haue a permanent ſtate; they now no end, they have no terme, hey are not ſubject to any change, hey are firme, they are immoveable, they are *Eternall*. I repeate it gaine, what I ſaid a little before; for it deſerves to be repeated a thouſand and a thouſand times. *No labour* muſt ſeeme hard, no time muſt ſeeme long, all the while wee are ſeeking after *Eternall* glory. 1 Cor. 7. 31. *Hieron.*

Symphorianus a Chriſtian young man

man after that hee was almost scourged to death, as he was darg to execution at *Augustodunum* met his mother upon the way, *But how? Not tearing* the haire from her head, or rending her clothes or laying open her breasts, or making grievous lamentation, as the manner of foolish women is to do: But carrying her selfe like an Heroicall and Christian Lady. For shee cryed out and called unto her sonne and said, *Sonne, my sonne say, remember, life Eternall, look up to heaven, lift up thine eyes to him that reigneth there.* Life is not taken from thee, but is exchanged for a better. *At which* words of his mother the young man was so exceedingly animated, that he went willingly to execution, and chearfully like a stout champion layd downe his head upon the block, and exposed his throat to the fatall axe.

Heare this, ô Christians all and remember your selves. This is the case of every man living; Wee are on our way to death; wee goe not

so

so fast it may be, as *Symphorianus* did; but yet we are all going, and we have not farre to goe. The noble armies of Martyrs which are gone before us, they call unto us from heaven, and say as the Christian and couragious mother said unto her sonne as he was going to execution, *Remember life Eternall, looke up to heaven, and lift up your eyes to him that reigneth there.* Carry thy selfe therefore like a *Symphorian*, whosoever professest thy selfe to be a *Christian*. Doe not hang back, be not loath to goe, withdraw not thy necke from the yoke, nor thy shoulders from the crosse, be not afraid to suffer for Christ, be not afraid to die for Christ, be not afraid to eat fire, or to devoure the sword for the name of Christ. Here shew thy selfe a man, take good courage, pull up a good heart. And when thou art at any time tempted, when thou art greived, when thou art made sorrowfull, when thou art vexed, when thou art despised, when thou art made a laughing stock,

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when thou art disgraced, when thou art spoiled of thy goods, when it is with thee as it was with *Iob* upon the dunghill, or if it can be worse: then call to mind *Symphorian*, and a thousand more stout Christians such as hee was, and learne of them Christian courage and magnanimitie, and boldly and freely breake forth into these words, and repeat them often. *Whatsoever* I suffer here it is but a *Modicum*, it is but short. Farewell then all the world, and all the things that are therein: And welcome to me, Thou art welcome *Eternitie*.

Of *Eternitie* there is no

FINIS.
